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The Pepysian Gospel Harmony

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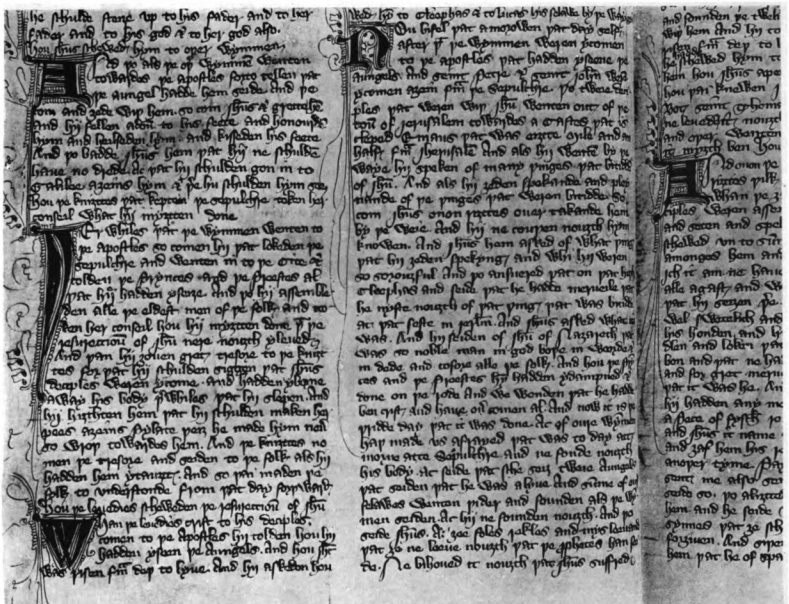

MS. PEPYS 2498, MAGD. COLL., CAMB., P. 40, LOWER PART, HALF ORIGINAL SIZE.

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The Peppsian Gospel Harmony

EDITED BY
MARGERY GOATES
M.A. ST. ANDREWS; CARNEGIE RESEARCH SCHOLAR

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
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Dedicated
to
Anna Carolina Paues

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PREFACE

I WISH to express my thanks to the Master and Fellows of Magdalene College, Cambridge, for their kindness in allowing me to prepare the text for the press; to the late Pepys' Librarian, Mr. Gaselee, and the Deputy Librarian, Mr. Vernon Jones, for giving me unlimited facilities for consulting the manuscript; to Miss M. A. Whitelegge for allowing me to use the transcript of the Harmony made by her some years ago; above all to Miss A. C. Paues, at whose suggestion the work was undertaken, and without whose constant help and encouragement it could never have been carried through.

My thanks are also due to the Staff of the Cambridge University Library, especially to Mr. Rogers and Mr. Thomas; to the Staff of Édinburgh University Library, especially to Mr. Cuthbertson and Mr. Ballantyne; to the Head Mistress and Governors of the Manchester High School for granting me a half-term's leave of absence to enable the work to be completed; to Sir Israel Gollancz for his interest and advice, and to Miss Mabel Day and Miss Nora Kershaw for their help and criticism while the text was going through the press.

Finally I would gratefully acknowledge the substantial financial assistance which, as Carnegie Scholar, I received from the Carnegie Trustees during the years 1915–1917. The Trustees have kindly undertaken to continue their generous help by contributing towards the expenses involved in printing.

MARGERY GOATES.

March 1922.

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CONTENTS

	PAGE
PREFACE	vii
INTRODUCTION:	
Contents and Description of MS. . . .	xi
Evidence of a French Source . . .	xv
Language	xix
Relation to the Canonical Gospels . .	xlv
TEXT	1
ANALYTICAL SUMMARY	114
NOTES	123
VOCABULARY	136
LIST OF ABBREVIATIONS	146

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INTRODUCTION

CONTENTS AND DESCRIPTION.

THIS Middle English Harmony of the four Gospels is found on pp. 1a–43a of MS. Pepys 2498 in the library of Magdalene College, Cambridge. The MS. is erroneously catalogued[1] and labelled as a collection of Wycliffe's sermons. The real contents were first discovered in 1902 by Miss A. C. Paues of Newnham College, Cambridge, and made known by her in Vol. XXX of the *Englische Studien*,[2] and further in her *A Fourteenth Century English Biblical Version*.[3] A more detailed description of the volume was given in 1907 by W. H. Hulme,[4] and still more recently by J. Påhlsson.[5]

CONTENTS.

The volume contains eight separate works:

1. pp. 1a–43a (No title). The Harmony of the Gospels now printed for the first time.
2. pp. 45a–212b (No original title [6]). *a litel tretiȝ of diuinite* to turn man from romances and *gestes*, wherein *he leseþ mychel of his tyme þat so setteþ his hert fram god*, and to give him instead *þing þat is profitable* boþe *to lyf & to soule*.
3. pp. 212b–226b (Title in red). *Here bigynnen good techinges of wise men wiþ þe ten hestes afterward. distinctelich expouned*,

[1] Cf. *The Pepys Catalogue, Magdalene Coll., Camb.* This is in Pepys' own handwriting.

[2] *pp.* 344–346.

[3] *Upsala diss., Camb.* 1902, *pp.* lxv–lxix.

[4] *The Middle English Harrowing of Hell and Gospel of Nicodemus, E.E.T.S., Extra Ser.* 100, *pp.* xxxiv–xxxvi.

[5] *The Recluse, A fourteenth-century version of The Ancren Riwle, Lunds Universitets Årsskrift, Lund*, 1911 and 1918. Cf. *Preface, pp.* i–xi.

[6] But at the top of *p.* 45, in a sixteenth-century hand, is written: *Mirror, or glasse to Looke in;*

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4. pp. 226b–263b (Title in red).

   þapocalips on englissh: makeþ here gynnyng
   After þis synful lyf: god graunt vs good wonyng[1]

5. pp. 263b–370a (Title in red).

   Of þe sautere on englisch: here is þe gynnynge,
   Wiþ þe latyn bifore: & Gregories expounynge

   There are two other MSS. of this Psalter[2]: British Museum, Addit. 17376, and Trinity College, Dublin, 69 (A. 4. 4.), edited by Professor Bülbring.[3]

6. pp. 371a–449a (No title). The Recluse.[4]
7. pp. 449a–459b (Title in red).

   Of oure lefdy marie: biyynneþ now here þe pleynt
   þat of þe passion of hir son sche telde with hert feynt.

8. pp. 459b–463b (No original title).[5]

   The Gospel of Nicodemus.

   This is the earliest of the nine known MSS. of the Middle English prose versions of this Gospel.[6]

Description.

Judging from the writing, Dr. Montague James considers that the MS. belongs to about the year 1400. This date also tallies with a note[7] on p. 370 of the volume:

> *The age of this book. by conferring with an other coppy, was wretten when k henry the. 4. had busines agayste the welshmen. An° /1401/.*

The MS. is a large folio on vellum, consisting of 232 leaves (fol. 22

[1] For the relation of this version to the whole family of English Apocalypse MSS., see Paues, A. C., *op. cit.*, *pp.* xxiv–xxx.

[2] For a comparison of the three versions, and extracts from a possible French source, see Paues, A. C., *op. cit.*, *pp.* lvi–lxii.

[3] Bülbring, K. D., *The Earliest Complete English Prose Psalter*, together with *Eleven Canticles and a translation of the Athanasian Creed*, edited from the only two MSS. *Part I. London*, 1891 (*E.E.T.S. Orig. Ser., No.* 97.) Cf. Paues, A. C., *op. cit.*, *pp.* lvi–lxii; Hirst, T. O., *The Phonology of the Earliest Complete English Prose Psalter*, *Diss. Bonn*, 1907.

[4] Påhlsson, J., *op. cit.*

[5] But in the same sixteenth-century hand above mentioned (*p.* xi, *note* 6) is written: *Nicodemus Gospell;* For the probable identity of the writer, cf. below, *note* 7.

[6] Cf. Hulme, W. H., *op. cit.*, *pp.* xxxiv–lx.

[7] Probably written by Stephen Batman, D.D., the well-known collector of the Parker MSS. († 1584). Cf. Paues, A. C., *op. cit.*, *p.* lviii.

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is only a half sheet), with 2 paper flyleaves at the beginning and 2 at the end. The volume is arranged in quires of 8 leaves each, as is indicated by catchwords, which occur regularly on every sixteenth page, except at the end of the third and the twenty-third quires, which contain 14 and 11 leaves respectively. The MS. is numbered by pages in a recent handwriting, and the first leaf of each quire also bears its number (in pencil). The folio has recently been re-backed and each page now measures $13\frac{7}{8} \times 9\frac{9}{16}$ inches. The MS. is written in double columns of 54 lines in a bold and clear [1] hand which is the same throughout. The ink varies from jet black to dark brown. In the Harmony it is wholly brown, though elsewhere generally black. But the titles, paragraph headings, Latin quotations, and, occasionally, English words and phrases together with the original [2] marginal notes are in red ink. In the Harmony the headings only are in red, and these are indicated in the printed text by the use of a larger type.

The ornamentation of the MS. is simple. Each separate work begins [3] with an ornamented capital, 4–12 MS.-lines deep,[4] coloured blue, or blue and red, and standing out in bold relief against a background of fine red, or red and violet, pen-work ; while similar capitals, though smaller [5] and less ornate, mark the subdivisions of each work.

The MS. is bound in brown leather. Its front cover is adorned with one of Pepys' book-plates imprinted in gold, and showing by its decoration and inscription the connection of Pepys with the Admiralty. The decoration consists chiefly of two anchors entwined with ropes, and the inscription is :

SAM. PEPYS
CAR. ET IAC
ANGL. REGIB.
A SECRETIS
ADMIRALLIÆ.[6]

On the back cover, similarly imprinted, is his armorial book-plate, with the motto :

MENS CUJUSQUE IS EST QUISQUE

[1] Except that *e : o*, *c : t*, and *n : u*, are often ambiguous.
[2] For marginalia and other insertions not in the original handwriting, cf. Påhlsson, *op. cit.*, *pp.* viii–xi.
[3] Except the fourth (*incip. p.* 226b), and the fifth (*incip. p.* 263b), whose initial capitals are beautifully drawn, but not coloured.
[4] The initial O of the Harmony occupies 12 MS.-lines.
[5] In the Harmony these smaller capitals are almost invariably 3 MS.-lines deep, with the exception of *Þ* and *I* : *Þ* varies between 4 and 13 MS.-lines, and *I* between 5 and 9.
[6] Cf. Hardy, W. J., F.S.A., *Book-plates*, *2nd Ed.* *London*, 1897, *p.* 178.

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On the reverse side of the second flyleaf is pasted the "portrait" book-plate of Pepys[1] with the inscription and motto mentioned above; while on the last page of the MS.—the lower half of the second column—is pasted his "little" plate with the initials S. P. decorated with ropes and anchors as before.[2]

In preparing the Harmony for publication, the manuscript readings have been retained as far as possible. Such emendations as were necessary have been enclosed in square brackets and the corresponding manuscript form given in the foot-notes. Erasures and uncertain letters have also been carefully noted. Expansions of manuscript abbreviations appear, as usual, in italics. Owing to their ambiguity the scribe's capital letters have had to be set aside; also his arbitrary punctuation.

[1] Cf. Hardy, *op. cit.*, *pp.* 216–218. [2] Cf. Hardy, *op. cit.*, *p.* 8.

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EVIDENCE OF A FRENCH SOURCE.

I have not yet been able to discover the immediate source of the Pepysian Harmony; but that it was French, and not Latin, is almost if not absolutely proved by the striking evidence of vocabulary and phraseology.

In the expression *And þo bigonnen hij* [þ]*at helden Jesu forto* cracchen *hym* (93.33–34), the word *cracchen*[1] (OF. *crachier*, '*to spit*') is peculiarly interesting, since there is no other known example of its use in English.[2] Again, in the phrase *to ȝiuen her* chateux *in to þe temple* (49.18–19), we have the only case on record in which the Anglo-French legal term *chateux*, 'goods,' 'chattels,' is used non-technically.[3]

There are also certain curious verbal errors which are most likely *mistranslations* of a French original. The most remarkable of these is *oriole*, which occurs in the expression, *And Jesus was þo a slepe bihinde in þe schipp in an* oriole (21.18–19). The corresponding Vulgate is *supra* cervical *dormiens* (Mc. iv, 38), which the Later Wycliffite Version[4] rightly renders '*sleeping on a* pillow.' The word *oriole*, which means 'porch' or 'passage,' is apparently due to a misreading of the Old French word for 'pillow,' which is *oreille*(*e*).[5]

A similar error occurs in the following:— *And Jesus entred in to on of þe schippes, þat was* Simondes faders. Here *Simondes faders*, 17.25–26 (Vulg. *Simonis*, Lc. v, 3) is probably a mistranslation of the Anglo-French *de* or *a simon pers*—the MS. contraction for *pers*, 'Peter,' being misread as *pere*, 'father.'

Again, in the passage:—*þo com* a man *to Jesu and offrede hym children, þat he schulde touchen hem and blissen hem. And Jesus deciples recu*[*s*]*eden* hem *þat hem* offreden (67.23–26), the contradiction between *a man* and *hem þat . . . offreden* is very likely due to a mistranslation of the French indefinite pronoun *on*, since in Old French many of the forms for *on* and *homme* were identical, e. g. OF. *on, hon, omme, hom.*

At the marriage feast in Cana of Galilee, when the Virgin Mary noticed the lack of wine, Jesus said, *þe* man *was nouȝt ȝut comen þat scholde scheue his power*, 12.9–10 (Vulg. *nondum venit* hora *mea* . . . Joh. ii, 4). This translation *man* for *hour* is probably due to the misreading of OF. (*h*)*ore* as (*h*)*on*. Cf. 76.29, where *þe wers*

[1] Cf. *craccheden*, 97.22. [2] *cracchen* not in *N.E.D.*

[3] The only example of this form quoted in *N.E.D.* is:—1389 *Eng. Gilds* (1870) 53, To certefyen ȝou of godes & *chateux*.

[4] Edit. Forshall and Madden, *Oxford*, 1850.

[5] Communicated by Miss A. C. Paues.

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(Vulg. *lapides*, Lc. xix, 40) points to a similar confusion between F. *pire* and *pierres*.

No less than three times it would seem that OF. *lever* and *laver* have been confused. (1) '*Jch*,' *he seide*, '*lyfte* ȝou *of* þe *watere for penaunce*,' 9.32–33 (Vulg. *Ego quidem vos* baptizo *in aqua in paenitentiam*, Mt. iii, 11). (2) *for as mychel as Jesus ne* aros *nouȝth tofore* þat *he ete*, 40.10–11 (Vulg. *quare non* baptizatus esset *ante prandium*, Lc. xi, 38). (3) *And Jesus* þo *to hem seide which of hem it were* þat *nolde nouȝth* wasche *his schepe vpon* þe *sabat* ȝif *it were fallen in a foule diche*, 37.29–31 (Vulg. *Ipse autem dixit illis Quis erit ex vobis homo qui habeat ovem unam, et si ceciderit haec sabbatis in foveam, nonne tenebit et* levabit *eam ?* Mt. xii, 11).

Another mistranslation of the same kind is apparently due to OF. *foudre* having been read as *poudre*, with the result that Satan is said to have fallen from heaven, not as *lightning* (Vulg. *Videbam satanam sicut* fulgur *de caelo cadentem*, Lc. x, 18), but as *dust*:—'*ich seiȝ Sathan als* dust *falle fram heuene*,' 34.20.

In a previous discourse Jesus is said to have bidden his disciples to *be wyse as* seint Petre *and symple as a douue*, 30.14–15 (Vulg. *Estote ergo prudentes sicut* serpentes, *et simplices sicut columbae*, Mt. x, 16). The curious mistranslation *seint Petre* is probably due to OF. *serpentes*, in its contracted MS. form, being mistaken for A-F. *S. Pers.*

A further witness to a French source is the use of *he*, instead of *it*, with reference to *þe temple* (F. le temple), 84.10, and *þe wynde* (F. le vent), 21.24; both obvious retentions of the French gender. The context is: (1) *And als he went out of* þe temple, *so comen his deciples and scheweden hym how* he *was riche & good & strong*, 84.9–11. (2) *And also suiþe Jesus comaunded* þe wynde *and þe see forto be stille and* þat he *ne blew nomore; and also sone it was stille*, 21.23–25. Cf. 54.1, where the second *hym* refers to *þe werlde.*

The story of *Hou* þat *Jhesus reised* þe *wedewes* douȝtter *from deþ to lyue*, 30. § 29, is a curious case of persistent error.[1] The passage corresponds to the raising of the widow's *son* at Nain (Lc. vii, 11–18). On the hypothesis that the substitution of *douȝtter* for the traditional *son* is merely a scribal error,[2] the case for a French as against a Latin

[1] For an account of a similar error in a fourteenth-century translation of the liturgical gospels, see Deanesly, M., *The Lollard Bible, Camb. Univ. Press*, 1920, *p.* 181.

[2] But it is more likely to be a case of direct translation from French. Since the type for the above was set up, Miss Mabel Day has kindly drawn my attention to an O.F. Gospel Harmony which resembles the Middle English one in the same striking divergence from canonical tradition: 'Et quant il vint alentree de le chite si encontra vne biere & se gisoit dedens le fille a vne veue femme qui morte estoit . . . et chele se drecha tantost & fu toute garie & saine.'—Brit. Mus. MS. Roy. 20, A. xiii, fol. 40 *a*.

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source is strengthened by the fact that while the Vulgate account employs *six* words indicative of gender:—*filius, unicus, defunctus, mortuus, illum and illi,* French translations of the Vulgate normally use only *three,* as in the following fifteenth-century account[1]:—*Quant il aprocha a la porte de la cite len portoit un cors qui estoit mors qui estoit* ***fil3*** *dune fame qui nauoit plus denfans & ele estoit nueue et grant tourbe de la cite o lui. Quant nostres sires la mo il fu meu de misericorde. Cest a dire il auoit pitie & fu meu a faire li misericorde & li dist ne plourez mie & il aprocha & atoucha la biere & ceus qui la portoient sarresterent. & ihesus li dist enfes ie te di lieue toi &* ***al*** *qui estoit mort sassist & print a parler & il* ***le*** *dona a sa mere.* Here the only evidence of the widow's child being a son lies in the words *fil3, al*[2] and *le.* The English translator, working probably on a similar narrative, perhaps misread OF. *fil3* as *file* (OF. *fille,* 'daughter'), and having begun the story in terms of *dou3tter* continued it consistently to the end, changing the gender of *al* and *le* to correspond.

Another illustration of close kinship with a French source is the following:—*And þou, he seide, sum tyme turne a3ein and conforte þi bretheren,* 88.6–7. This rendering is clearly much nearer to:—*& tu aucune fois torne vers tes freres & les conferme,*[3] or to:—*& tu aucune fois tournes vers tes freres & les confermes*[4] than to the Vulgate:—*et tu aliquando conversus confirma fratres tuos* (Lc. xxii, 32).

Further evidence of a French source is afforded by the following idiomatic phrases:—

And he reproued hem þat wolden hym slee, and scheued hem þat hij hadden wrong, 54.11–13 (cf. F. *avoir tort*).

& þorou3 þat skyl went Joseph [*&*] *Marie his spouse . . . vnto Bedleem* forto make reconischaunce *in his owen cite,* 4. 33–5. 2 (cf. Lc. ii, 4). The expression *forto make reconischaunce* is taken from OF. *faire reconnoissance.* There is no other example of the phrase in Middle English.[5]

Hou Jhesus turned þe heued *to 3acheus, & tolde hym an ensample of X besaunt3,* 70, § 77, heading (cf. F. *tourner la tête*).

And vpon þat oþer day comen þe preestes and þe Phariseus to Pilate . . . & bisou3tten hym þat he schulde do looke þe body *in þe sepulchre til þe þridde day,* 101.25–30 (cf. F. *faire garder le corps*).

[1] Edin. Univ. Lib. D. b. I. 3, *La Sainte Bible avec un commentaire,* fol. 390, recto, col. 1, l. 39—col. 2, l. 5.

[2] *al* is a contracted form of *a le.*

[3] British Museum, Roy. 20. B.v., fol. 45, recto, col. 2, ll. 39–41. Early fourteenth-century according to catalogue.

[4] British Museum, Bibl. Reg. 19. c. 11., fol. 193, recto, col. 2, ll. 7–8.

[5] *N.E.D.* gives 1602 as the date of the earliest example.

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Hou Jesus ches hym sixty and twelue *deciples*, 33. § 32, heading. . . . *After wardes þan ches Jesus hym* sexti & twelue *disciples*, *ib.* ll. 19–20. This rendering of the Vulg. *septuaginta duos* (Lc. x, 1), is apparently due to OF. *sexante doȝe* (also *duse*, *doce*, *dose*, *douse*, *doȝȝe*, *duȝȝe*), *F. soixante-douze*.

And þo com a womman and avised hir of *seint Petre* (92.28). This reflexive use of *avised* with *of*, meaning 'observed,' 'watched,' is evidently borrowed from the F. *s'aviser de*. The corresponding Vulgate is *vidit eum alia*, Mt. xxvi, 71.

The above evidence for a French source is further strengthened by the strong French element in the *vocabulary*, especially by the presence of certain somewhat uncommon loan-words, *e.g.*:—

she hadde done þat dede in þe honoura[n]ce *of his buryinge*, 75.20–21. (OF. *honorance*, *onnourance*).

Hou Jhesus heled a womman þat was bocched,[1] 42. § 44, heading. (ON-F. *boche* = OF. *boce*, 'ulcer').

hij scholden ſteiȝe þe aprise *of þe Phariseus*, 52.24–25. *aprise*, 'learning' = OF. *aprise*, the substantive use of the fem. sing. of *apris*, p. p. of *aprendre*, 'to learn.' (The corresponding Latin is *doctrina Pharisaeorum*, Mt. xvi, 12.)

Yblissed be þe bonair, 26.30 (Vulg. *Beati mites*, 'Blessed be the meek,' Mt. v, 5).

þe feste of loges, 53.18. OF. *loge* means 'arbour' or 'hut.' (The corresponding Latin word is *scenopegia*, 'feast of Tabernacles,' Joh. vii, 2.)

And þo comen þe wymmen towardes þe sepulchre in þat gardyne, and seiȝen an aungel . . . ycladde in a white chesible, 103.3–6. A curious use of OF. *chesible*. (The Vulg. has *stola candida*, Mc. xvi, 5.)

The Pharisees are described as being *liche þe graues þat ben* daubed *and made faire wiþouten and stunken wiþinne* (82.10–11)—an amplification of the Vulg. *similes . . . sepulchris dealbatis* (Mt. xxiii, 27). The OF. verb. is *dauber*.

In *þis* gentil womman, 42.27, we have OF. *gentilfemme*. (The corresponding Latin is *Hanc autem filiam Abrahae*, Lc. xiii, 16.)

Thus the cumulative evidence of vocabulary, phraseology, and especially of those curious divergences from the Vulgate which I have called mistranslations, all clearly indicates a French text as the immediate source of the Gospel Harmony.

[1] *N.E.D.* quotes only one example of the use of the verb *botch* with the above meaning: *1699, Young Hylas, botch'd with Stains too foul to name.*

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LANGUAGE

I. VOWELS.

A. O.E. Short Vowels.

§ 1. O.E. *a* except before nasals and shortened O.E. *ā*.

O.E. *a* remains: (*a*) In closed syllables: *bifallen* (p. p.) 2.22, *habbe* (inf.) 5.5, *wasshe* (inf.) 17.25. Scand. loanwords: *caste* (pt. sg.) 13.1. Shortened O.E. *ā*: *askeden* (pt. pl.) 5.35, *schadde* (pt. sg.) 13.1, *yhalewed* (p. p.) 77.16, *wrapþen* (inf.) 39.11 (O.E. *wrāþian*, *wrǣþan*).

(*b*) O.E. *a* in open syllables: *quakeand* (prs. p.) 24.25, *baþed* (p. p.) 69.23, *wakeþ* (imp. pl.) 85.9, etc.

§ 2. O.E. *a* (*o*) before nasals.

(*a*) O.E. *a* before single nasal usually remains: *bigan* (pt. sg.) 3.29, *many* 1.10, *schame* 27.7, *man* 1.6, etc., but once *mon* in *monnes* (gen. sg.) 55.38, *fram* 17.19, etc. (5 ×), *fram* 2.13, etc. (59 ×), but *from* 27.23, etc. (25 ×); cf. *fro* 10.17, 57.8, twice only. *whan* usually (*wan* 22.34), but *whennes* 96.30; *þan* usually (*þanne* 9.28, etc. (7 ×)), but *þennes* 54.36.

(*b*) O.E. $\bar{a} > \bar{o}$ before lengthening consonant groups: *clombe* (pt. sg.) 70.18, *lombe* 11.19, but *lambren* 110.15, *wombe* 3.28, *bonde* (pt. sg.) 99.31, *honde* 25.7, etc., *honden* 53.5, etc., *hondes* 76.24, etc. (3 ×), (also *hende* 21.11, O.N. *hendr*) but *handlen* (inf.) 107.18 (for *toforne hande*, *honde*, see § 34), *londe* 18.12, *wonde* (pt. sg.) 5.6, *amonge* 8.12, *euensong* 21.14, *stonge* (pt. sg.) 108.19, *þwong* 9.5, *wrong* 9.20 (O.N. (*v*)*rangr*), but *anged* (adj.) 19.4.

and 1.4, etc.; *andsered* (pt. sg.) 3.12 once only, regularly *ansuered* 23.29, etc., *answered* 23.22, etc.

Before other than lengthening consonant groups: cf. *ansuered*, *answered* above; *dronke* (pt. sg.) 15.30,31, *þonked* (pt. sg.) 3.31, etc., but *þanked* (pt. sg.) 7.2, etc. (*þonk* — : *þank* — = 10 : 14).

§ 3. O.E. *æ* (Merc. Kent. *e*) and earlier shortened O.E. $\bar{æ}$ ($\bar{e}$).

(*a*) O.E. *æ* > *a* both in closed and open syllables: *satt* (pt. sg.)

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15.13, *almes* 9.15, *tobraste* (pt. sg.) 100.6, *what* 3.20, etc., *graues* 21.28, *hauene* 109.21. For *quoþ* (pt. sg.) 32.31, 65.10, *quod* (pt. sg.) 66.31, *heruest* 43.12 (<O.E. *hęrfest*, *hærfest*), *wheþer(e)* 32.30, etc. (6 ×), see Morsb. § 96. *gresse* 47.6 is probably from East Scand. *græs* (Björkman, p. 30, note).

O.E. *gæd(e)rian*, *gadrian* appear with *a-* and *e*-forms, *e*-forms prevailing: *gader* (inf.) 47.12, *gadreden* (pt. pl.) 59.11, *ygadred* (p. p.) 81.22, *gederen* (inf.) 33.30, *gedre* (inf.) 85.2, *gedred* (p. p.) 82.21, *gedereden* (pt. pl.) 47.13, *gedreden* (pt. pl.) 52.4, etc. (3×). (*a* : *e* = 3 : 7).

O.E. *gaderung* appears as *gaderynge* 23.18.

O.E. *togæd(e)re*, * *toged(e)re* appear with *e*, *i*, *y*, ; *e*-forms prevailing: *togeder* 1.24, *togider* 5.23, *togyder* 33.21 (*e* : *i*(*y*)=8 : 6).

(*b*) The shortened O.E. *ēː* (*ē*) gives double forms with *e* and *a*.

(α) O.E. *ēː* <Gmc. *ai*. Forms with *e* prevail: *(bi-)left(e)* (pt. sg.) 8.9, etc. (10 ×), *(bi-)leften* (pt. pl.) 103.17, etc. (6 ×), *lesse* (comp.) 7.29, 55.9, *spredde* (p. p.) 110.26, *flesche* 48.30, etc. (3 ×), *flesc(h)lich* 62.§66, heading, 27, *clensen* (inf.) 88.4, *hestes* 96.7, *neuer* 1.13, etc., *euer(-e, -y, -ilch, -ych(e))* 4.26, etc., *ledd(e)* (pt. sg.) 10.26, etc. (8 ×), *ledden* (pt. pl.) 97.15,24, *ledde* (p. p.) 6.15, etc. (3 ×), *ladde* (pt. sg.) 11.29, etc. (3 ×), *ladden* (pt. pl.) 56.4, etc. (5 ×), *cladde* (pt. sg.) 95.29, *cladden* (pt. pl.) 96. 14, *cladde* (p. p.) 96.21, *ycladde* (p. p.) 103.5, *agast* (p. p.) 107.15, *er* 25.26, *erlich* 78.5, 102.1,4, but *ar* 70.19, *arst* 28.5, etc. (6 ×), *laste(n)* (inf.) 14.24, 64.9, *lasted* (pt. sg.) 18.33, etc. (3 ×), *schadde* (pt. sg.) 13.1, *yschadde* (p. p.) 82.16, *any* 1.5, etc., *wraþþen* (inf.) 39.11 (O.E. *wrāþan*, *wrāþian*).

(β) W.S. *āː*, non. W.S. *ē* = Gmc. *āː*. Forms with *e* prevail: *neddre(s)* 82.12, etc. (3 ×), *redd(e)* (pt. sg.) 18.18, 79.19, *redden* (pt. pl.) 98.12, *redde* (p. p.) 37.8, *dredd(e)* (pt. sg.) 4.4, etc. (3 ×), *dredden* (pt. pl.) 15.1, *dredde* (sb.) 47.30, *dradde* (pt. sg.) 7.34, *adrad* (p. p.) 3.6, 73.8, *adradd(e)* (p. p.) 5.12, etc. (5 ×), *wharfore* 49.12, etc. (3 ×), *wharto* 91.32, 94.13, *whar-wiþ* 51.25, *badden* (pt. pl.) 39.8. For *baden* (pt. pl.) 53.19, etc. (3 ×), see § 10, *late* (? p. p. <O.E. *lātan*) 101.18.

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§ 4. O.E. *ĕ*, *ę* and shortened O.E. *ē*, *ēo*.

These *e*-sounds are usually written *e* :—

(*a*) Short O.E. *ĕ*, *ę* in closed syllables except before lengthening consonants : *nempned* (p. p.) 5.32, *leggen* (inf.) 17.30, etc. (3×), *seggen* (inf.) 32.33, etc., *seggeþ* (imp. pl.) 31.19, *sigge(n)* (inf.) 29.9, etc., *siggeþ* (imp. pl.) 65.11, *sugge(n)* (inf.) 40.25, etc., (*e* : *i* : *u* = 5 : 13 : 3), see Morsb. § 109.4; *pens* 63.14, etc., but *pans* 75.15, *þenche* (inf.) 59.4, etc., but *þink(e)* (inf.) 101.27, 103.13. For *wormode* 101.7, see § 33, *togeder* § 3 (*a*).

(*b*) Shortened O.E. *ĕ* (*ēo*) : *mette* (pt. sg.) 25.15, *kepten* (pt. pl.) 5.10, *fellen* (pt. pl.) 6.16, *grette* (pt. sg.) 104.6, *yspedde* (p. p.) 77.4, *fedde* (pt. sg.) 46. § 49, heading, *fledde* (pt. sg.) 92.11, *wesshen* (pt. pl.) 12.13.

(*c*) O.E. *ë*, *ę* before lengthening consonant-group : *hended* (pt. sg.) 28.6, *berne* 41.3, *lenger* (comp.) 91.4, *felde* 43.9, *ysperde* (p. p.) (<O.N. *sperra*) 107.10.

(*d*) O.E. *ĕ*, *ę* in open syllables : *eten* (inf.) 16.18, *metes* 31.27, *tetes* 39.37 (prob. O.F. *tete*. See *N.E.D.*), *ybeden* (p. p.) 62.7, etc.

§ 5. O.E. *i* and shortened O.E. *ĭ*.

The O.E. *i* remains as a rule, written *i*, *y*. Rarely *i* > *e*.

(*a*) In closed syllables : *nizttes* 10.20, *briddes* 20.33, *ziftes* 82.8, *ligge* (inf.) 35.14. Shortened O.E. *ĭ* : *wisdam* 8.26, *bitidde* (pt. sg.) 45.11, (p. p.) 3.31, etc. (3 ×), *bitidden* (pt. pl.) 105.27, *bitydd(e)* (pt. sg.) 24.12, 45.10, (p. p.) 25.13, etc. (3 ×); before lengthening consonants : *þinges* 8.25, *wynde* 21.23, *childe* 2.31.

(*b*) In open syllables : *dryuen* (pt. pl.) 30.22, *hider* 34.5, *abiden* (pt. pl.) 2.24, *widewes* 30.28.

M.E. *i* > *e* in the following instances only : *þenges* 7.9, *wedewes* 30. § 29, heading.

§ 6. O.E. *o* and shortened O.E. *ŏ*.

Written *o* throughout; before lengthening consonants *o*, *oo*.

(*a*) In closed syllables : *goddes* 1.14, *folk* 1.8; shortened O.E. *ŏ* : *softer* 30.11; before lengthening consonants : *þornes* 43.6, *vnderstonde* (inf.) 33.28, *woorde* 27.34, *boorde* 64.19, *hoorde* 41.10.

(*b*) In open syllables : *hosen* 33.23, *rot(i)en* (inf.) 42.5, 48.18. *ybore* (p. p.) 5.36, *lopen* (pt. pl.) 21.33 (anal. formation).

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§ 7. O.E. *u* and shortened O.E. *ū*.

Written *u, o*, occasionally *ou*, especially before the lengthening consonants *mb, nd*.

(*a*) In closed syllables: *sonne* 20.10, *sunne* 73.1, *crommes* 50.22, *crummes* 64.19, *bigonnen* (pt. pl.) 76.19, *bigunnen* (pt. pl.) 26.4, *dronkelew* 32.8, *dronkennesse* 85.8, *drunken* (pt. pl.) 48.25; with later shortening *ȝonge* 68.5, *ȝonger* 110.22, *ȝongest* 87.31, *sungen* (pt. pl.) 77.24. Shortened O.E. *ū*: *ludder* (comp.) 70.9, *þursday* 75. § 81, heading, *bot* 7.6, etc. Before lengthening consonants *mb, nd, rn*: *cloumben* (pt. pl.) 22.31, *doumb(e)* 39.1, etc. (5 ×) but *dombe* 20.11, etc. (5 ×), *tumbed* (pt. sg.) 45.19, *houndes* 50.21,22, *pounde* 75.10, *wounden* (p. p.) 5.8, *ywounded* (p. p.) 31.15, *ybounden* (p. p.) 20.12, but *bonden* (pt. pl.) 94.15, *founden* (p. p., pt. pl.) 6.8, 16, etc., *mournende* (prs. p.) 68.18–19; with liquid or nasal in the following syllable: *hunger* 10.21, *wonder* 16.10, *þonder* 26.25, *forþer* 24.31.

O.E. *þurh* appears as *þorouȝ* throughout, once only *þoroȝ* 75. § 81, heading.

(*b*) In open syllables the writing *o* is the rule: *sones* 1.12, *dore* 102.16,18, *hony* 107.23, *sonenday* 77. § 82, heading, *woned* (p. p.) 36.4, *loued* (p. p.) 8.27, *flowen* (pt. pl. < O.E. *flugon*) 22.7. Once *oo* in *bridegoome* 85.16 (O.E. *brýdguma*). See Morsb. § 122.3.

§ 8. O.E. *y* (*e*) and shortened O.E. *ȳ* (*ē*).

The old sound, written *u*, is sometimes retained, and a few *e*-forms occur, but the prevailing form is *i* (*y*).

(*a*) On late O.E. *i* for earlier *y* depend the following: *kyng* 1.19, etc., *kyngedom* 8.30, *kynde* 1.22, etc., *kynred* 1.16, *mankynde* 1.7. For O.E. *bisiȝ* (later also *bysiȝ*) occurs *besy* 36.11, etc. (3 ×); on O.E. *byczan*, later *biczan*, depend: *bigge(n)* (inf.) 46.28, etc. (6 ×), *bugge* (inf.) 15.14, (3 sg. subj.) 88.18. The late O.E. forms *hire, -a, hyre, -a*, appear regularly as *hire*, but *hure* 3.4,35.

(*b*) O.E. *y* and shortened O.E. *ȳ* in closed syllables.

(α) Always *i* (*y*) in *synne* 4.2, etc., *first* 5.6, etc., *kirtels* 30.1, *lyfte* (1st sg. prs.) 9.32, *kissed* (pt. sg.) 32.18, *wirchen* (inf.) 101.21, *afyngred* (p. p.) 37.2; before lengthening consonants: *kyrnels* 37.4, *girdel* 102.28, *gyrden* (inf.) 110.25, *gyrde* (pt. sg.) 88.22, 110.22, *birþe* 45.18.

(β) Parallel *i* (*y*) and *u*-forms, *i*-forms prevailing: *nysten*

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(pt. pl.) 8.9, etc. (7 ×), *nyst* (pt. pl.) 16.18, *nust* (pt. sg.) 57.28, *fulfillen* (inf.) 107.32, *fulfilled* (p. p.) 88.20, etc. (3 ×), *fulfild(e)* (p. p.) 69.13, 100.2, *filden* (pt. pl.) 47.13, *fylleden* (pt. pl.) 18.5, †*fullen* (inf.) 12.14, †*fulden* (pt. pl.) 12.15; shortened O.E. *ȳ* : *hidde* (pt. sg.) 55.30, 84.8, *hidden* (pt. pl.) 93.34, *yhidd* (p. p.) 72.18, *hudde* (pt. sg.) 2.29, *hudde* (p. p.) 43.23, [*i* : *u* = 4 : 2].

(γ) Parallel *u* and *e*-forms, *u*-forms prevailing: Shortened O.E. *ȳ*. O.E. *ʒȳt*, *ʒ*ē*t* appear as *ʒutt* 36.29, etc. (10 ×), *ʒut* 12.9, etc. (8 ×), *ʒett* 68.13, 107.21.

(δ) *wers* (compar. adj.) 39.32, (compar. adv.) 23.35, etc. (3 ×), *werst* (superl. adj.) 42.2. See § 21.

(c) O.E. *y* in open syllables:

(α) Always *i* (*y*) in *yuel* 14.1, etc., *styre* (inf.) 17.30, *stireþ* (3 sg. prs.) 31.25, *stired* (opt. sg.) 17.27, *stired* (p. p.) 44.26.

(β) Parallel *i* (*y*) and *u*-forms: *burize* (inf.) 21.6, *buryen* (inf.) 95.6, *burieden* (pt. pl.) 45.32, *yburyed* (p. p.) 73.37, *buryinge* 75.21, once only *biriʒen* (inf.) 21.5; *mychel* 2.22, etc. (*mykel* 28.18), once only *muche* 6.31.

(γ) Parallel *u*, *e* and *i*-forms, *u*-forms prevailing: *dude(n)* (pt. sg. pl.) 32.23, 33.27, etc. (73 ×), (*mis-*, *vn-*) *dede(n)* (pt. sg. pl.) 6.17, etc. (7 ×), *dyden* (opt. pl.) 28.1 once only. Cf. Morsb. § 130.6.

B. O.E. Long Vowels.

§ 9. O.E. *ā*.

Written *o*, *oo* as a rule, exceptionally *a*, *e*: *holy* 2.11, etc., *gost* 2.11, etc., *whom* 7.14, 11.31, *loo!* 96.22, 97.2, *fro* 10.17, 57.8, but *haly* 37.8, *wham* 5.26, etc. (7 ×), *whas* 80.16, etc. (3 ×).

O.E. (*n*)*ā-wiht* appears generally as (*n*)*ouʒth* 2.23, etc., (*n*)*ouʒt* 38.17, etc. (7 ×), *noʒt* 42.27, etc. (4 ×), *noʒth* 37.30.

M.E. *ǭ* (< O.E. *ā*) appears shortened in *smott* (pt. sg.) 91.37, etc. (4 ×), *wott* (3 prs. sg.) 85.6.

Double forms with *ō* and *ē*, depending on O.E. forms with or

† Possibly from O.E. *fullian*, not *fyllan*.

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without mutation : *most* 33.7, etc. (3 ×), *moist* 87.28 with Northern spelling; *mest(e)* 60.2,4.

§ 10. W.S. Angl. ǣ Kent ē (Gmc. *ai*) and W.S. ǣ Angl. Kent ē (Gmc. ǣ).

Written *e, ee* as a rule : *se(e)* 17.21, etc., *er* 5.33, etc., but shortened as *ar* 70.19, *arst* 85.6, etc. (6 ×); *þer(e)* 1.10, etc., but *þare* 51.13 (once only); *where* 13.8, etc., but *whare* 11.19, *wharfore* 49.12, etc. (3 ×), *wharwiþ* 51.25, *wharto* 91.32, 94.13; *beden* (pt. pl.) 46.23, etc. (7 ×), for *baden* (pt. pl.) 53.19, etc. (3 ×), *badden* (pt. pl.) 39.8, see § 3 (β); *beren* (pt. pl.) 18.22, etc. Analogically from the sing. *bare* (pt. opt. pl.) 77.15.

O.E. *élc* appears as *(euer-)ilch(e)* 8.7, etc. (13 ×), *(euer-)ilchone* 112.14, etc. (3 ×), *ylch* 38.12, *eueriche* 57.12, *euerichon* 95.16, *euerych* 31.26, etc. (8 ×), *vche* 9.20, etc. (3 ×), *vchon(e)* 12.31, etc. (10 ×). [*i(y)* : *u* = 27 : 13.]

O.E. *éȝ(hwæ)þer, néȝ(hwæ)þer, áȝ(hwæ)þer, náȝ(hwæ)þer* appear as *oiþer* 16.1, etc. (28 ×), *noiþer* 16.4, etc. (4 ×), *neiþer* 29.34, etc. (3 ×).

ware (pt. opt. sg.) 30.3 is exceptional. The otherwise invariable pret. ind. and opt. form is *were(n)*.

§ 11. O.E. ē.

Written *e : suete* 1.1, *mede* 9.37, *here* 11.9, *feete* 22.11.

§ 12. O.E. ī.

Written *i, y : wif* 2.7, *wyf* 1.22, *likynges* 2.14, *swyne* 22.3.

§ 13. O.E. ō remains written *o, oo :*

done (inf.) 3.22, *bicom* (pt. sg.) 1.6, *goode* 1.21.
With O.E. lengthening *woord(e)* 27.34, 31.22.

§ 14. O.E. ū.

Written *ou* as a rule, occasionally *ow, u, o : hous* 3.26, *wiþoute(n)* 1.5, etc., *tounes* 10.28, *aloude* 25.7, *oure* § 1. heading, etc., but *ovre* 1.1; *now* 7.3, etc., *bowȝeande* (prs. p.) 21.27, 34.14.

O.E. *nēahbūr* appears as *neiȝboures* 56.4, and shortened and weakened in *-burȝ* 35.10, *-burs* 55.40, *-borȝ(e)* 35.8, etc. (3 ×), *-bore* 81.15, *-bors* 60.29.

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§ 15. O.E. *ȳ*.

Written *i*, *y* throughout: *whi* 1.2, *litel* 17.27, *bridale* 23.32, *for thy* 3.13.

The form *biclosen* (inf.) 3.16 (O.E. *beclȳsan*) is probably due to the influence of the French p.p. *clos*, *close* (cf. *N.E.D.*).

C. O.E. Short Diphthongs.

I. *Breaking.*

§ 16. O.E. *ea* (*a*), before *rr*, *r* + cons.

Is *a* throughout: *harme* 54.24, *stark* 100.27, *art* 36.11, *harde* 21.32, *to-*, *forþ-*, *þider-wardes* 3.9, 8.25, 29.5, *to-*, *after-*, *þennes-ward* 6.11, 7.18, 25.14.

§ 17. W.S. Kent. *ea*, Angl. *a* (*ā*) before *ll*, *l* + cons.

(*a*) Before *ld* regularly *o*, occasionally *e*, *a*: *colde* 92.23, *holden* (inf.) 28.20, etc.; *tolde* (pt. sg.) 11.29, etc., but *telde* (pt. sg.) 25.12 (once only); *solden* (pt. pl.) 12.28, but *selden* (pt. pl.) 13.2 [*sold-* : *seld-* = 3 : 2]; *olde* 43.27, but *elde* (adj.) 18.30 [*old(e)* : *elde* = 6 : 11]; *bolde* 40.22, etc., but *baldlich* 19.9, 29.30; *ȝolde* (pt. sg.) 34.24, but *ȝalde* (pt. sg.) 47.8 [*ȝold-* : *ȝald-* = 2 : 6]. The forms with *e* may be scribal errors, the *e* and *o* in the MS. being difficult to differentiate; or they may represent O.E. *sēalde*, *tēalde*, etc.

(*b*) Before other *l*-combinations *a* invariably: *galle* 98.6, *halte* (adj. as sb.) 77.22, *half* 2.4, *also* 3.23.

§ 18. W.S. Kent. *ea*, Angl. *æ* before *h*, *ht*.

eiȝtte 4.10, *eiȝttene* 42.18, *seiȝ* (pt. sg.) 32.3, etc., but *saghȝ* (pt. sg.) 11.9, *sauȝe* (pt. sg.) 22.34.

§ 19. O.E. *eo* before *r*, *l* + cons.

Written *e*, before lengthening consonants *e*, *ee*: *sterre* 6.12, *derkenesse* 13.37, *werkes* 26.4, *erþe* 9.33, † *werld(e)* 1.10, etc., but *werlt* 68.35, *swerdes* 88.17,21, *sweerd* 88.18, *lerned* (p.p.) 54.9.

§ 20. W.S. Kent. *eo*, Angl. *e* before *h* + cons.

This breaking is supplanted by the later so-called palatal umlaut. Cf. Siev. *Gr.*[3] § 108: *kniȝttes* 28.25, *hiȝth* (p. p.) 1.21, *briȝthnesse* 10.9,

† See also § 22.

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sixty 33. § 32, heading, but *sex* 42.23, etc., *sexte* 75.6, 87. § 95, heading, *sexti* 33.19, *sextene* 42.7.

For *bitwixen* 7.1, etc. (3 ×), *bituene* 14.9 (2 ×), see Siev. *Gr.*[3] §§ 84.1, 329.1.

§ 21. The *i*-umlaut of O.E. *ea, eo, io* (W.S. *ie, y, i*, Angl. *e, io*, etc.), appears regularly as *e*, occasionally *i : wers* (compar. adj.) 39.32, (compar. adv.) 23.35, etc. (3 ×), *werst* (superl. adj.) 42.2, *werned* (pt. sg.) 61. § 64, heading, *scheperdes* 5.20, but *schepehirdes* 5.23, *hirdes* 22.7 [*-erd-* : *-hird-* = 2 : 6]; *ferrer* (double compar. adv.) 106.27 may represent a new formation from the positive. See § 55.

II. *u-, o*-umlaut.

§ 22. O.E. *eo* as *u*-umlaut of *e, i*, is *e : werld(e)* 31.27, etc., *werlt* 68.35, *heuene* 34.23, *seuene* 32.10.

For *wodes* (< O.E. *wudu*, < **widu*) 10.27, see § 33 w-influence.

§ 23. O.E. *io*, later *ie, i, y*, late W.S. *eo* as *u-, o*-umlaut of *i* is *i, y*, occasionally *e, u : liueþ* (prs. sg.) 10.24, *syluer* 29.33; *lened* (pt. sg. < O.E. *hleonian*) 89.2, *cleped* (pt. sg.) 39.6, etc.; *siþþe(n)* 30.12, etc. (15 ×), *sjþþem* 51.1, footnote, *siþen* 3.33, etc. (4 ×), but *suþþe(n)* (O.E. *syþþan*) 3.19, etc. (7 ×), [*siþ-* : *suþ-* = 20 : 7].

III. *Consonant Influence.*

§ 24. Pal. + *æ, a.*

W.S. *ea*, Merc. *e, æ* (*ea*) > *a* throughout : *ȝate* 30.26, *ȝaf* (pt. sg.) 13.30, *schame* 27.7, *schal* 7.15.

§ 25. Pal. + *o, u.*

Written *o, u : ȝonge* 68.5, *ȝonger* 110.22, *ȝongest* 87.31, *schollen* 7.13, *schullen* 7.12, etc. (28 ×), *schulleþ* 85.4, *scholde(n)* 4.5, etc., *schulde(n)* 2.13, etc. [*schold-* : *schuld-* :: 1 : 6.5]. In *ȝolden* (pt. opt. pl.) 80.18 the *ȝ* has come in from the forms where it is regular.

§ 26. Pal. + *e* (W.S. *ie, i, y ;* Angl., K. *e*).

Before lengthening consonants *e* throughout : *ȝerde* 30.2 (but cf. Morsb. *Urk.* p. 56), *ȝelden* (inf.) 9.37; in other cases *e* and *i : ȝeue* (inf.) 70.27, (opt. sg.) 15.22, *ȝellande* (prs. p.) 21.32, *forȝeten* (pt. pl.) 52.15, (p. p.) 52. § 56, heading.

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In the following, the *i* may be due to W. Gmc. *i* : *ʒif* throughout; (*for-*)*ʒiue*(*n*) (inf.) 9.15, etc., *forʒiueþ* (prs. sg.) 43.28, *ʒiue* (prs. pl.) 36.28, *ʒiue* (imp. sg.) 15.33, 59.21, *forʒiuenesse* 60.16. Cf. Bülbring, *Elem.*, § 306.3.

The following forms are of doubtful origin: *ʒutt* (adv.) 36.29, etc. (10 ×), *ʒut* 10.13, etc. (7 ×), *ʒett* 68.13, 107.21. (Late W.S. *ʒȳt*, non-W.S. *ʒĕt*.)

D. O.E. Long Diphthongs.

§ 27. O.E. *ēa* and lengthened O.E. *ea*.

Written *e*, *ee* : *deef* 51.14, *neer* 33.28, *lef* (sb.) 4.16, *deþ* (sb.) 7.15, *dede* (adj.) 7.33, *ester* 75.1, etc. (3 ×), *estren* 12.26, *esterne* 82.24, *esturne* 8.5, *sle*(*n*) (inf.) 7.23,34, *telde* (pt. sg.) 25.12 (otherwise *tolde* < Angl. *tālde*); M.E. shortening: *gretter* 42.27, *grettest* 35. § 34, heading, *hepp* (sb.) 91.18, *yreft* (p. p.) 36.13.

In *nerrer* (compar. adv.) 69.19 the shortened root-vowel may go back on O.E. *ēa* (*nēar*) or *ē* (*nēr*).

§ 28. O.E. *ēo*.

Written *e*, *ee* as a rule; exceptionally *ie* : *be* (inf.) 2.12, *þre* 3.33, *wex* (pt. sg.) 4.24, *ferþing* 82.29, *drery* 59.6, *seke* 20.11, *seeke* 23.25, *sene* (inf.) 12.3, *seene* (inf.) 31.9, *tree* 11.33, *breestes* 100.14, *lepen* (pt. pl.) 49.3, *fierþe* (O.E. *fēorþa*) 73.14, 85.18. In *lopen* (pt. pl.) 22.5, footnote, 46.15, the *o* is analogical, unless it is a scribal error, the MS. reading not being very clear.

§ 29. *i*-umlaut of O.E. *ēa*, *ēo*.

Written *e* : *heren* (inf.) 27.21, *leue* (prs. pl.) 16.26, *neides* 8.21, *tened* (pt. sg.) 55.29, *ʒeme* (sb.) 57.9, *beteþ* (prs. sg.) 36.21, *nexte* 86.8; M.E. shortening: *strepten* (pt. pl.) 98.2. The form *þifte* (sb.) 96.5 is probably from O.W. Scand. *þȳft*, *þȳfð*. Cf. Luick, *Untersuchungen* p. 248; Björkman, *Loan-words* p. 309. Chiefly found in Northern dialects and Scotch (*N.E.D.*).

E. Consonant Influence.

§ 30 *Vowel* + *pal. spirant.*

1. O.E. *æ* + *ʒ* > *ai*, *ay* as a rule, but parallel forms in *ei*, *ey* are not infrequent: *day* 4.10, *maiden* 3.1, *vpbraided* (pt. sg.) 92.11,

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nailes 108.18; *fair* 18.23 but *feire* 10.28, *slayn* (p. p.) 15.1 but *sleyn* (p. p.) 40.16, *seide* (pt. sg.) 2.6, etc., but *ysaide* (p. p.) 3.22.

O.E. *onzæzn*, *-zezn* appears as *azein* 3.34, etc.

2. O.E. *e* + ȝ > *ei*, *ey* as a rule, occasionally *ai*, *ay*: *seist* (2 prs. sg.) 48.37, *seiþ* (3 prs. sg.) 37.14, *seileden* (pt. pl.) 109.30, *reynen* (inf.) 41.20; *yseye* (p. p.) 5.27, etc. (3 ×), but (*y*)*seize*(*n*) (p. p.) 2.27, etc. (5 ×), *weie* 9.30, *weye* 31.29 but *waye* 19.7, *away* 19.30, etc.; *leide* (p. p.) 64.23, *laide* (pt. sg.) 5.7 [*lei-* : *lai-* = 7 : 3].

3. O.E. *ĕ* + *ht*: *hizth* (pt. sg.) 1.21, etc. (9 ×), *hizthe* (pt. sg.) 2.33, etc. (3 ×), (p. p.) 6.4, *behizth* (pt. sg.) 6.32, etc. (3 ×). Cf. *heet*(*e*) (pt. sg.) 87.18, 89.12, *bihett* (pt. sg.) 31.29, etc. (3 ×), *biheten* (pt. pl.) 86.18.

4. O.E. *i* + *ht*: *brizthnesse* 10.9, *mizthful* 4.23, *nizttes* 10.20, *myztten* (pt. pl.) 34.31, *wizth* 24.22, *wizthe* 29.10, once *weizt* 43.27.

5. O.E. *ea* (later also *e*) + *h*, *ht*: *seiz* (pt. sg.) 1.14, *eizthe* 5.31, *eizttene* 42.18, 28.

6. O.E. *ēo* (*ĕ*) + ȝ: *leyen* (pt. pl.) 44.16, 46.19, *layen* (pt. pl.) 64.19, *seizen* (pt. pl.) 5.25, etc.; *neiþer* 95.18, etc. (3 ×), otherwise (*n*)*oiþer* 16.1, etc. throughout.

7. O.E. *ĕ* + ȝ: (*by-*)*wryen* (inf.) 37.23, 95.17 (O.E. *wrĕg*(*e*)*an*), *biwrieden* (pt. pl.) 94.21, *biwryeden* (pt. pl.) 37.6; *tweie* 21.31, etc. (4 ×), *tweye* 21.28, *tueye* 17.23.

O.N. *deyja* has *i*-forms as a rule: *dyen* (inf.) 57.14, etc. (6 ×), *dye* (inf.) 92.3, *die* (inf.) 61.24, *dye* (imp. sg.) 73.11, *dyed* (pt. sg.) 64.22, etc. (3 ×), but *deye* (inf.) 90.22.

8. O.E. *ī* + ȝ: for the analogical *steize* (inf.) 41.31, 104.1, see Björkman, *Loan-words*, p. 62.1.

9. O.E. *ȳ* + ȝ: *dryen* (inf.) 78.12, *dryed* (p. p.) 78.15.

10. O.E. *ēa* (late W.S. Angl. *ē*) + ȝ, *h* > *eiz*: *fleiz* (pt. sg.) 20.2, *eizen* 32.17, *þeiz* 36.27, etc., *heiz* 19.5, *heizer* 31.31, *heizest* 6.2, *heized* (p. p.) 13.28, *neiz* 19.11, *neiz*-(*-burs*) 55.40, etc., *aneized* (pt. pl.) 24.20.

11. O.E. *ēo*, *īo* (Angl. *ē*) + ȝ, *ht*: *fleize*(*n*) (inf.) 64.30, etc., *lizth* 1.6, etc.

§ 31. *Short vowel* + *gutt. spirant.*

1. O.E. *a* + ȝ > *aw*, *awz*, once only *ow*: *drawe* (inf.) 15.25, *drawzen* (p. p.) 100. § 101, heading, *yslawze* 57.4, 74.28, *lawe* (O.E. *lazu*) 6.25, etc., *lawze* 24.9, etc., *lauze* 81.12, *felawes* (< Scand. *félagi*) 18.4, *felawschipp* 39.33, but *felowered* 3.14.

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2. O.E. *ea* (*æ*) + *h*, *ht*: *manslauzttres* (Scand. **slahtr*) 50.4, *sauze* (pt. sg.) 22.34, *saghz*(*e*) (pt. sg.) 11.9, 44.23.

3. O.E. *u* + *z* > *ow*, *owz*: *flowen* (pt. pl.) 22.7, *mowe*(*n*) (inf. < late O.E. *muze*, *muzen*) 89.19, etc. (4 ×), *mowze* (inf.) 65.2, 78.17, *mowze* (prs. pl.) 46.28.

4. O.E. *o* + *h*. The loan-word O.N. **þ̌h* appears only once: *þouz* 63.16.

5. O.E. *o* and shortened O.E. *ō* + *ht* > *ouz*, once *ou*: *douzter*(*e*) 30.28, etc. (3 ×), *souzth* (p. p.) 8.19, *brouzth* (pt. sg.) 11.24, *þouzten* (pt. pl.) 4.22, but *þouth* (pt. sg.) 3.36.

§ 32. *Long vowel or diphthong* + w *or guttural spirant.*

1. O.E. *ā* + *w*, *z* > *ow*, *ou*: *knowe* (inf.) 1.7, *owe*þ (prs. pl.) 65.12, *sowen* (p. p.) 83.10, *ycrowe* (p. p.) 90.20, *soule* 35.7, *knoulechen* (inf.) 9.2.

O.E. (*n*)*āwiht*, (*n*)*āht*, (*n*)*ōwiht*, (*n*)*ōht* appear regularly as (*n*)*ouzth* 2.25, etc.; also (*n*)*ouzt* 38.17, etc. (9 ×), *nozth* 25.11, 37.30, *nozt* 42.27, etc. (3 ×).

O.E. *dāg* appears as *doghze* 43.17.

2. O.E. *ā* + *ht*: *auztte* (pt. sg.) 2.23; *tazt* (pt. sg.) 64.4, *tauzt*(*te*) (pt. sg.) 36. § 36, heading, 63.23, etc., *tauztten* (opt. pl.) 109.11, *tauztt* (p. p.) 36.17.

3. O.E. *ō* + *z*, *w* > *ouz*, *ow*(*z*): *slouz* (pt. sg.) 41.32, *slowzen* (pt. pl.) 79.29, etc. (3 ×), *drouz* (pt. sg.) 91.37, *wiþdrowze* (pt. sg.) 38.1, *ynowe* 88.21, *ynouz* 91.15, *plouz* (late O.E. *plóz*, *plóh* < O.N. *plógr*) 21.12, *louzen* (pt. pl.) 97.19, 99.2, *lowzen* (pt. pl.) 64.6.

4. O.E. *ū* + *z*: *bowze* (inf.) 89.5, *abowzen* (prs. pl.) 72.2, *bowzeande* (prs. p.) 21.27, 34.14.

5. O.E. *ēa* + *w* > *ew*: *schewen* (inf.) 5.14, *schewed* (pt. sg.) 10.27, *schewden* (pt. pl.) 5.19, *schewed*(*e*) (p. p.) 5.22,30, *fewe* 26.13.

6. O.E. *ēo* + *w* > *ew* as a rule, *iw*, *ow* occasionally: *knewe* (pt. sg.) 11.32, *trewe* 24.27, *treuþe* 29.15, *sew*(*e*) (pt. sg.) 43.5,8, but *siwe* (pt. sg.) 43.10; *krow* (pt. sg.) 89.29, *trowed* (pt. sg.) 102.30.

§ 33. w-*influence.*

1. O.E. *w* + *i* remains as a rule: *will*(*e*) (sb.) 36.19, etc., *wiste* (pt. sg.) 16.6, *widewe*(*s*) 30.28, etc. (5 ×), *wydewes* 82.8, but *wedewes* 30. § 29, heading.

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O.E. *wīfman* appears as *womman* 16.6, etc., plur. *wymmen* 26.7, etc.

O.E. *wudu*, appears as *wodes* 10.27.

O.E. *swilc* (*swylc*) appears as *swich* 23.22, etc. (8 ×), *suich* 9.36, etc. (4 ×), *schuich* 63.3.

2. O.E. *w* + *y* and *w* + *eo* : *wirchen* (inf.) 101.21, *wers* 45.11, *werkes* 26.4, etc. (< O.E. *ȝe-weorc*), *werld(e)* 11.10, etc., *worschipeden* (pt. pl.) 77.21, *worþ* (adj.) 46.31, worþi (O.E. *weorþiȝ*) 12.21, etc.

O.E. *sweostor* appears as *suster* 36.8, etc. (5 ×), *sustren* 44.7, 72.23.

O.E. *wer(e)mod* appears as *wormode* 101.7.

§ 34. r-*influence.*

M.E. *e* > *a* before *r* + cons. in *sarmoun* 16.26, etc., *sarmounnynge* (vbl. sb.) 48.15–16.

Also in the following Fr. loan-words : *parfette* 3.23, *marchaundes* 77.8, *marchaunden* 71.5, *markandises* 78.21.

F. Vowels in Unstressed Syllables.

§ 35. *Suffixes.*

O.E. *-dōm.* Weakened to *-dam* only once : *wisdam* 8.26. Otherwise *wisdom* 39.25, *kyng(e)dom* 8.30, 71.10, *horedom* 67.14, *Cristendom* 27.34.

O.E. *-hād, -hēd : childhode* 8. § 6, heading, *godhede* 1.1.

O.E. *-līc, -līce.* With one exception *-lich* throughout : *bodilich* 1.14, *gostlich* 1.16, *inderlich* 18.22, but *barly* 47.1 (cf. *N.E.D.*).

O.E. *-rēden : kynrede* 9.9, *felowered* 3.14.

O.E. *-scip : felawschipp* 39.33, *worschipeden* (pt. pl.) 77.21.

M.E. *-er* < O.F. *-ier* < L.L. *-erius* (~ O.E. *-ēre*) forms the following nomina agentis : *witnessers* 112.10, *lookers* 102.11.

Also noteworthy are *housbandes* 80. § 87, heading, but *hous(e)bonde(-s)* 80.24, etc. (6 ×); *toforne hande* 59.5, etc. (4 ×), but *toforne honde* 97.18, and *neiȝ honde* 91.17, etc., throughout.

§ 36. *Prefixes.*

O.E. *on-. a-mong(e)* 8.11,15, *a-monges* 9.33, *amydde(s)* 37.26, 92.21, *a-boute(n)* 40.19, 41.12, *a-way* 11.10, *a-tened* (p.p.) 38.4, *a-loude* 25.7, *a-niȝth* 6.19, *aȝein* 3.35.

O.E. *ȝe-* frequently remains : *yþouȝth* 4.3, *yclepid* 9.18, *yeten*

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110.12, *ycladde* 103.5, *yordeined* 41.9, *ysette* 40.9, *ynouȝ* 91.15; *y-* : — :: 203 : 572.

O.E. *be-*. *biclosen* (inf.) 3.16, *bihiȝth* (pt. sg.) 6.32, but *bepouth* (pt. sg.) 3.6.

O.E. *of-*. *adoune* 10.30, *afyngred* (p.p.) 37.2.

O.E. *fore-*. *forclosed* (p.p.) 85.17.

§ 37. *Unstressed words.*

(*a*) *Prepositions* are as a rule unchanged, but weakened forms occasionally occur: *vpe* 1.1, *a-mydde(s)* 37.26, 92.21, *a morowen* 105.19, *anon* 70.1, beside *onon* 69.28, *onheiȝ* 10.34, *vpon þe morowen, te* for *to* 75.2.

(*b*) *Pronouns. ich, jch*, 9.32, etc., beside the unstressed form *j* 8.21, etc., *ich, jch* : *j* = 51 : 14. O.E. *ān* appears as *o* 32.24, etc. before consonants; as *on* 92.31, *one* 90.5, before vowels and *h*.

(*c*) *Adverbs* and *conjunctions*. O.E. *eal-swa* is usually *as* 2.23, etc., less frequently *also* 2.22, etc., *als* 6.28, etc.; *an* 'and' 8.21.

II. CONSONANTS.

§ 38. Inorganic *p* appears between *m* and *n* in *nempned* (p. p.) 4.17, *dampne* (inf.) 13.32.

§ 39. O.E. *b*. Medial *-bb-* is retained in *libben* (inf.) 83.2,29, and in forms of *habban:* for examples see § 71.

§ 40. O.E. *w*.

O.E. *cw-* is written *qu-: quene* 39.24, *quakeden* (pt. pl.) 47.31. O.E. initial *hw* is written *wh: which* 2.8, etc., *who* 24.16, etc., *who so* 13.34, etc., *what* 16.11, etc. O.E. initial *sw* remains generally in *swich*, see § 33, but is lost in *suster* 36.8, etc. (5 ×), *sustren* 44.7, 72.23.

§ 41. O.E. *t* is assimilated to *s* in *blissed* (p. p.) 3.5, and inserted in *biheste* 26.28.

Samaritane 35.15, 65.19, but *Samarithane(s)* 15.16, etc. (6 ×); *Tyberye* 17.21, etc. (3 ×), but *Thybery* 'Tiberias,' 48.11; *Thabor* 'Tabor' 26.21; *Sathan(as)* 'Satan' 10.31, 34.20. An aspirated pronunciation of *t* seems to be indicated by the spelling *-th*, especially in the combination *ȝth: (n)ouȝth* 2.23, etc., *ariȝth* 1.13, *aliȝth* (pt. sg.) 2.3, *miȝhten* (pt. pl.) 18.26, *wiȝth* 24.22, *bihiȝth* (pt. sg.) 41.30.

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§ 42. O.E. *d*.

O.E. *d* is lost in *an* ' and ' 8.21, *ansuere* (sb.) 8.11, etc.

Inorganic *d* appears in *inderlich* 18.22, 28.31, *Simond(e)* 11.23, etc., *þonder* 83.24.

O.E. *d* > *þ* in *burþe* 2.8, *byrþe* 4. § 3, heading, *birþe* 45.18 (O.E. *ȝebyrd*). The *þ* in *hundreþ(es)* 22.1, etc. (O.E. *hundred*), and in *tiþing(es)* 20.3, etc. (O.E. *tīdung*) is due to Scand. influence. See Björkman, *Loan-words*, p. 163.

§ 43. O.E. *þ* remains as a rule. Written *th* in : *wroth* 14.25, *suithe* 3.23, *forth* 12.17, *deth* 35.13, *for thy* 3.13; *d* for *þ* in *quod* (pt. sg.) 66.31 (otherwise *quoþ* 32.31, etc.), *couden* (pt. pl.) 101.33 (otherwise *couþen* 106.3, etc.). *þ* is frequently assimilated to *t* : *þat tou* 15.39–40, *atte ende* 28.1, *hastou* (2 prs. sg.) 18.18.

§ 44. O.E. *n*.

Inorganic *n* is introduced in : *folowenden* (pt. pl.) 44. § 47, heading, *siwenden* (pt. pl.) 69.8.

Final *n* is frequently lost in *o* (O.E. *ān*) before consonants : *o þing* 32.24, *o day* 66.8, *o ston* 84.13, etc., see § 37 (*b*).

O.E. *on-* is regularly weakened to *a-* : *a-mong(e)* 8.11,12, *a-mydde(s)* 37.26, 92.21, *a-loude* 25.7, see § 36.

elleue 109. § 111, heading, 109.1, appears beside *elleuene* 111.26 (O.E. *endleofan*).

The absence of *n* in *wymme* 52.6 is most likely a scribal error.

§ 45. O.E. *l*. *as, als, also* (O.E. *eal-swa*) are all used frequently, *as* prevailing. Cf. § 37.

§ 46. O.E. pal. *ȝ* is usually written *ȝ* : *aȝeins* 7.14, *ȝiftes* 82.8, *ȝelden* (inf.) 9.37, *ȝeme* 35.19, *ȝerde* (sb.) 90.25, *ȝif* 10.22, *ȝe* ' yea ' 25.19, *ȝe* (pron.) 7.15, *ȝellande* (prs. p.) 21.32, *forȝeten* (pt. pl.) 52.15, (p. p.) 52. § 56, heading, *ȝaf* (pt. sg.) 1.11, etc.; (*for-*)*ȝiue(n)* (inf.) 9.15, etc., *forȝiueþ* (prs. sg.) 43.28, *ȝiue* (1 prs. sg.) 72.2, *ȝiue* (prs. pl.) 36.28, *ȝiue* (imp. sg.) 15.33, 59.21, *forȝiuenesse* 60.16, see § 26; *ȝeue* (inf.) 70.27, *ȝeue* (2 pt. sg.) 32.35, *ȝeue* (pt. opt. sg.) 15.22, 40.26, *ȝeue* (pt. opt. pl.) 94.23, *ȝeuen* (pt. pl.) 33.26, 47.10. Analogically for stop *g* : *ȝolden* (pt. opt. pl.) 18.18.

Double forms with *ȝ* and *g* : *ȝate(s)* 30.26,107.10, *gate* 64.18,21.

Forms with *g* : *bigynnen* (inf.) 85.4, *bigynneþ* (3 prs. sg.) 75. § 81, heading; 87. § 95, heading.

O.E. pal. *cȝ* is not infrequently written *gg* : *bigge(n)* ' to buy '

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(inf.) 6.26, etc. (5 ×), *bugge* (inf.) 15.14 (? inf.), 88.18; *ligge* ' to lie, remain ' (inf.) 35.14. O.E. *lecʒ(e)an* appears as *leye* (inf.) 5.9 (once only), but *legge(n)* (inf.) 17.30, etc. (3 ×); O.E. *secʒ(e)an* appears as *seiep* (imp. pl.) 79.2, *seien* (prs. pl. due to analogy) 79.4, *seyen* (inf.) 9.27, *saie* (inf.) 45.8, *sayen* (prs. pl. due to analogy) 79.6 [*sei, sey-* : *sai-, say-* :: 3 : 2], but *seggen* (inf.) 32.33, *seggeþ* (imp. pl.) 31.19, *sigge(n)* (inf.) 29.9, etc., *siggeþ* (imp. pl.) 65.11, *sugge* (inf.) 40.25, etc. [*sigg-* : *segg-* : *sugg-* :: 13 : 5 : 3]. Cf. Morsb. § 109.4.

O.E. *strencþ, strenʒþ* (Siev. *Gr.*[3] § 215) give *strenkþe* 47.23, *strenkþen* (inf.) 64.35, beside the regular *strengþe* 20.22.

§ 47. O.E. *c.*

O.E. *micel, mycel* is regularly *mychel* 2.22, etc., *mykel* 28.18, etc. (5 ×), once *mikel* 50.23, *muche* 6.31.

O.E. *ilca* (dem. pron.) is regularly (*þ*)*ilk* 17.3, etc. (19 ×), once only *ilch* 41.7.

O.E. *ʒelīc* (adj.) is *liche* 66.26, 82.10.

O.E. *þencan : biþenken* (inf.) 52.21, *þinke* (inf.) 101.27, *þencheþ* (imp.) 54.29. [*k* : *ch* = 5 : 5].

Note.—Capharnaym 19.9, etc. (6 ×), *Chapharnaym* 17.3, etc. (4 ×); *Chana* 17.1, *Chananens* (gen. sg.) 50. § 52, heading.

§ 48. O.E. χ written *ʒ*, is lost in (*be-*)*þouth* (pt. sg.) 3.6,36.

§ 49. Inorganic *h* in hended (p. p.) 28.6. Loss of *h* in *is* ' his ' 14.16, 80.18,19, and regularly in *it* 1.24, etc.

§ 50. *Metathesis : þrust* (O.E. *þurst*) 15.30, etc. (3 ×), *nelren* (O.E. *ellen, ellern*) 95.1, *tobraste* (pt. sg.) 100.6, *tobrusten* (pt. pl.) 100.7.

O.E. *āscian* appears in two forms : generally *asked* (pt. sg.) 35.1, but not infrequently *axed(e)* (pt. sg.) 21.21, etc.

For *brenne* (inf.) 61.8, *brennande* (prs. p.) 106.35. Scand. influence is assumed, see Björkman, *Loan-words*, p. 182.

III. FLEXION.

A. Nouns.

§ 51. *Genitive.* No case-ending appears in : *her fader comaundement* 63.19, *Abraham sones* 55.29, *Herodes stiward kokes wyf* 33.16, *þe temple Salomon* 79.23, *riʒth half God* 94.11, and further in *by*

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nizth time 13.20 (cf. *by nyzttes tyme* 92.12, 101.6), *wiþ goode hert wille* 36.30–31 (cf. *wiþ goode wille of herte* 49.28). Full ending in: *sonenday* 77. § 82, heading, *tiwesday* 86.8, *wedenysday* 86. § 94, heading, *wedenesday* 86.26, *bride ale* 23.30–31. Cf. *bridale* 23.32.

Note.—ȝeue hym haluendel þe heritage 40.26, *þe haluendel hys kingdom* 45.23.

§ 52. *Plural.* Several weak nouns retain the O.E. plural in *-n: oxen* 12.28, *eiȝen* 32.17, etc., *hosen* 33.23, *scheten* 102.26,28, *eren* 51.5.

The *-n* plural has been adopted in *culueren* 12.28, *lambren* 110.15, *schone* 33.23, *breþeren* 44.7, *sustren* 44.7, *schuldren* 97.24, *children* 1.24, etc. (once *childer* 97.14), *treen* (once only) 53.7, *honden* 20.8, etc. (8 ×), but *hondes* 37.4, etc. (5 ×), *handes* 97.9, *hende* 21.11 (O.N. *hendr*).

§ 53. Strong neuters without plural ending: *swyn(e)* 22.3,5,9, *scheep* 46.19, *þritti winter* 8.29, *two ȝere* 7.29–30.

B. Adjectives and Adverbs.

§ 54. The O.E. ending of the acc. sing. remains in *haluendel* (O.E. *healfan dǽl*) 40.26, 45.23.

§ 55. Comparatives and superlatives with *i*-mutation: *elder* 110.23, *eldest* 99.1, *lenger* (adv.) 91.4. Double comparative: *nerrer* (adv.) 69.19, *ferrer* (adv.) 106.27.

C. Numerals.

§ 56. The O.E. difference in gender between *twēȝen* and *twā* is not kept up: *two blynde men* 71.15–16, *two oþere deciples* 109.18, *tuo dayes* 16.25, *tueye schippes* 17.23, *tweie swerdes* 88.21; used independently: *two* 11.17, 60.21, 76.2, *tweie* 33.20 (2 ×), 71.24, 81.6, 85.23.

§ 57. Ordinals: *first* 12.22, *secounde* 75. § 81, heading, *þridde* 13.10, *fierþe* 73.14, 85.18, *sexte* 75.6, 87. § 95, heading, *twelfþe* 5.34, *tueluеþe* 112.36, *fourtiþe* (< O.E. *fēowertēoþa* 'fourteenth') 111.3, *eizttenеþ* 108.12, *þrittide* (< O.E. *þrit(t)iȝoþa*) 10.13.

The cardinal is used for the ordinal in *þe sex moneþ* 2.31–32, *þe eizte day* 4.10, 5.31.

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D. Pronouns.

§ 58. *Personal.* O.E. *ic* appears as *ich*, (*jch*) 51 ×, *j* 14 ×. O.E. *hēo* is represented by *sche* throughout, O.E. *hit* by *it*. O.E. *hiere* (g. d. sing. fem., also used as possessive and reflexive), appears regularly as *hir(e)* 3.3, 2.31, etc. (70 ×), once *hyre* 3.3, but *hure* 3.4, 3.35. The reflexive form is invariably *hir(e)* 2.29, 3.7, etc. (7 ×).

The 3 person nom. pl. is *hij* 15.11, etc., less frequently *þai*, *þay* 1.24, 4.30, etc., *þei*, *þey* 4.17, etc. [*hij* : *þai*, *-ay*, *-ei*, *-ey* : : 6·5 : 1].

The 3 person dat. acc. pl. is regularly *hem* 5.11, etc., but *þem* 11.21, etc. (11 ×). The 3 person dat. acc. sg. is regularly *hym* 2.5, etc., but *hem* 2.28, etc. (11 ×).

§ 59. *Possessive.* O.E. *mīn*. Final *-n* occasionally remains before other consonants than *h* : *myne feete* 33.5, *myne sones* 89.19, *myne deciples* 89.22–23, *myne wordes* 112.10, *myne dedes* 112.10.

The 3 person sing. fem. is *hir(e)* 3.30, 33.12, etc. (30 ×), *her(e)* 3.27,28, etc. (8 ×), once *hur* 3.19.

The 3 person sing. masc. is regularly *his* 2.7, etc., but *hise* (plur.) 12.23, etc. (11 ×), and 85.32,34, used independently.

The 3 person pl. is regularly *her* 5.10, etc., but *hir(e)* 42.21, 97.14; used independently : *hires* 26.30, *hiren* 27.7, *here* 14.9, *heren* 30.10.

§ 60. *Demonstrative.* The def. article is regularly *þe* 2.6, etc., but *þee* 86, footnote, *þo* 2.18.

O.E. *þes*, *þēos*, *þis* appear in the sing. regularly as *þis* 7.11, etc., but *þes* 3.7. The pl. is *þise* 8.25, etc. (14 ×).

§ 61. *Relative and interrogative.*

Masc. sing. nom. : *who* 24.18, etc.; dat. acc. : *wham* 33.7, etc. (7 ×), *whom* 7.14, 11.31; gen. : *whas* 80.16, etc. (3 ×).

Neut. sing. nom. acc. : *what* 26.5, etc.

For *swich*, *suich*, *schuich*, see above, § 33.1.

§ 62. O.E. *self*. As adjective : *þat day self* 105.19, *þylk selue tyme*, 41.26, *þe selue houre* 17.18; preceded by a personal pronoun : *him self* 11.5, *hir self* 24.14, *hire self* 5.6, *hem self* (pl.), 30.1, etc. (5 ×), *hem seluen* (pl.) 22.6, etc. (4 ×); preceded by a poss. pronoun : *my self* 36.9, *oure self* 16.27.

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E. Verbs.

1. *Strong Verbs.*

§ 63. Class I.

abiden (inf.) 90.28, *abiden* (pt. pl.) 2.24; (*a-*)*rise*(*n*) (inf.) 41.19, 43.17, 44.28, (*a-*)*ros* (pt. sg.) 7.23, 45.2, *arisen* (pt. pl.) 90.10, *risen* (p. p.) 90.15; *dryuen* (inf.) 12.1, *drof* (pt. sg.) 12.31, *dryuen* (pt. pl.) 30.22, *dryuen* (p. p.) 39.30; *rode* (pt. sg.) 77.7, *riden* (p. p.) 76.5; *smyten* (inf.) 91.36, *smot* (pt. sg.) 100.27, *smott* (pt. sg.) 91.37, etc. (4 ×), *smyten* (pt. pl.) 93.35, *smyten* (p. p.) 28.26; *wrot* (pt. sg.) 4.16, *writen* (p. p.) 4.30.

O.E. *stīzan* has *steize* (inf.) 41.31, *steiȝ* (pt. sg.) 112.16, *steizen* (p. p.) 5.22, but *ystowen* 112.23. Cf. Björkman, *Loan-words* p. 62, note 1.

§ 64. Class II.

boden (p. p.) 79.28; *bowze* (inf.) 89.5, *bowzeande* (prs. p.) 21.27, 34.14, *bowzed* (pt. sg.) 100.4; *chesen* (inf.) 62.7, *ches* (pt. sg.) 26.23, 33.19, *chosen* (pt. pl.) 96.8, *chosen* (p. p.) 26.26; *fleize*(*n*) (O.E. *flēon*, *flēogan*), (inf.) 27.17, 40. § 42, heading, *fleiȝ* (pt. sg.) 20.2, *flowen* (pt. pl.) 22.7, otherwise weak forms: *fledde* (pt. sg.) 92.11, *fledden* (pt. pl.) 92.8, *fledd* (p. p.) 38.11; *forlesen* (inf.) 83.15, *forlorn*(*e*) (p. p.) 63.11,13; *altoclef* (pt. sg.) 95.2.

§ 65. Class III.

bigynnen (inf.) 85.4, *bigan* (pt. sg.) 3.29, *bigunnen* (pt. pl.) 26.4, etc. (3 ×), (*bi*)*gonnen* (pt. pl.) 76.19, etc. (4 ×); *blonnen* (pt. pl. < O.E. *blinnan* to cease) 96.12; *vnbynde* (inf.) 42.25,27, *bonde* (pt. sg.) 99.31, *bounden* (pt. pl.) 92.7, *bonden* (pt. pl.) 94.15, (*y*)*bounden* (p. p.) 20.12, 42.28; *clombe* (pt. sg.) 70.18, *cloumben* (pt. pl.) 22.31; *drinken* (inf.) 15.29, *dronke* (pt. sg.) 15.30,31, *drank* (pt. sg.) 87.18, *drunken* (pt. pl.) 48.25, 111.16, *dronken* (pt. opt. pl.) 30.6, *dronken* (p. p.) 12.18,20; *fynde*(*n*) (inf.) 5.17, 9.20, *fonde* (pt. sg.) 11.28, 12.27, *founden* (pt. pl.) 22.10, etc. (3 ×), *founden* (p. p.) 6.8, *yfounde* (p. p.) 20.21; *ȝelden* (inf.) 9.37, 32.29, *ȝalde* (pt. sg.) 47.8, etc. (6 ×), *ȝolde* (pt. sg.) 34.24, *ȝolden* (pt. pl.) 80.18; *ran* (pt. sg.) 70.18, *runnen* (pt. pl.) 58.12, *ronnen* (pt. pl.) 22.7; *syngen* (inf.) 76.19, *sungen* (pt. pl.) 77.24; *stank* (pt. sg.) 74.7, *stunken* (pt. pl.) 82.11; *stonge* (pt. sg. < O.E. *stingan*) 108.19; *tobraste* (pt. sg.) 100.6, *tobrusten* (pt. pl.) 100.7; *wonde* (pt. sg.) 5.6, 101.10, *wounden* (p. p.) 102.26, *ywounde* 92.9; *ywonnen* (p. p. < O.E. *winnan*) 85.25.

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§ 66. Class IV.

bere(n) (inf.) 2.8, 44.28, *bare* (pt. sg.) 12. § 11, heading, *bare* (pt. opt. sg.) 42.14, 45.6, *bere* (pt. opt. sg.) 42.13, *beren* (pt. pl.) 12.17, 18.22, *borne* (p. p.) 3.18, etc. (9 ×), *yborne* 60.13, 104.20, *ybore* 5.36, 13.26; *breke(n)* (inf.) 41.3, 100.23, *(to-)brake* (pt. sg.) 18.2, 47.9, 106.31, 110.7, *brak* 107.5, *breken* (pt. pl.) 100.25,26; *come* (inf.) 2.10, *(bi-)com* (pt. sg.) 1.6,9,14, *comen* (pt. pl.) 16.9, *come(n)* (p. p.) 2.20, 3.35, *ycome(n)* 5.37, 104.20; *(by-)nymen* (inf.) 60.14, 63.25, 67.16, *bynyme* (inf.) 91.2, *name* (pt. sg.) 20.8, etc. (13 ×), *byname* (pt. sg.) 112.18, *vndernam(e)* (pt. sg.) 40.13, etc. (5 ×), *wiþname* (pt. sg.) 61.9, but *nom* (pt. sg.) 31.1, *nomen* (pt. pl.) 12.17, 95.3, 97.15, *wiþnomen* (pt. opt. pl.) 64.30–31, *nomen* (p. p.) 72.13, etc. (4 ×); *stale* (pt. sg.) 75.18. *stelen* (pt. opt. pl.) 101.30. *ystole* (p. p.) 102.21.

§ 67. Class V.

bidde (inf.) 50.15, *bad* (pt. sg.) 4.4, etc., *badd* (pt. sg.) 46.4, etc., *badde* (pt. sg.) 47.32, etc., *bede* (pt. sg.) 48.2, once only, *beden* (pt. pl.) 46.23, etc., *baden* (pt. pl.) 76.28, 94.7, *badden* (pt. pl.) 39.8, 103.12, *ybeden* (p. p.) 62.7; *ete(n)* (inf.) 37.9, 48.30, *ete* (pt. sg.) 37.8, *eten* (pt. pl.) 48.25, *yeten* (p. p.) 48.19; *(for-)ȝiue(n)* (inf.) 23.8, 46.26, etc., *ȝif* (inf.) 15.18, *ȝeue* (inf.) 70.27, once only, *ȝaf* (pt. sg.) 1.6, etc., *ȝeuen* (pt. pl.) 47.10, etc., *ȝouen* † (pt. pl.) 62.5, etc. (3 ×), *ȝeue* (pt. opt. sg.) 15.23, etc. (3 ×), *ȝaue* (pt. opt. sg.) 68.15, *ȝeue* (pt. opt. pl.) 94.23, *for-ȝouen* (pt. opt. pl.) 60.29, *ȝouen* (p. p.) 4.18, etc. (10 ×), *for-ȝiuen* (p. p.) 23.1, etc. (4 ×); *forȝeten* (pt. pl.) 52.15, (p. p.) 52. § 56, heading; *ligge* (inf.) 35.14, *lay* (pt. sg.) 72.21; *seen(e)* (inf.) 27.5, etc., *sene* (inf.) 12.3, *see* (inf.) 14.24, *se* (inf.) 12.3, *seiȝ* (pt. sg.) 11.25, etc., *seiȝe* (pt. sg.) 94.29, *saghȝ(e)* (pt. sg.) 11.9, 44.23, *sauȝe* (pt. sg.) 22.34, *seiȝen* (pt. pl.) 5.25, etc., *seiȝen* (p. p.) 1.15, etc. (4 ×), *yseiȝen* (p. p.) 25.26, etc. (3 ×), *yseiȝe* 16.27, 104.15, *yseye* 5.27, 5.36, 105.4, *(y)seen(e)* 31.19, 101.19, etc. (10 ×); *sitten* (inf.) 12.29, etc. (4 ×), *sytten* (inf.) 51.29, 69.25, *satt* (pt. sg.) 15.13, 36.6, *seten* (pt. pl.) 22.25, etc.; *speke(n)* (inf.) 2.25, 48.29, etc., *spak(e)* (pt. sg.) 8.17, 21.3, etc., *speken* (pt. pl.) 5.23, etc., *(y)spoken* (p. p.) 18.21, 54.9, etc., once *yspeke* (p. p.) 48.27.

§ 68. Class VI.

drawe (inf.) 15.25, 83.28, *drawen* (inf.) 62.3, *drawȝen* (inf.) 109.26,

† See Björkman, *Loan-words*, *p.* 86.

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drouȝ (pt. sg.) 91.37, 110.4, *drawȝen* (? pt. pl.) 82.8, *drawȝen* (p. p.) 100. § 101, heading; *lauȝen* (inf.) 32.4, *lawȝe* (inf.) 75.16, *louȝen* (pt. pl.) 97.19, 99.2, *lowȝen* (pt. pl.) 64.6; *forsake* (inf.) 57.11, 89.29, *forsaken* (inf.) 90.1, etc. (4 ×), *forsooke* (pt. sg.) 33.29, *forsoken* (pt. pl.) 62.20, *forsaken* (p. p.) 66.10, 68.30; *schoken* (pt. pl. <O.E. *sc(e)acan*) 98.32; *sleen* (inf.) 86.11, *slee* (inf.) 15.2, 54.11,18, *slen* (inf.) 7.22, etc. (3 ×), *sle* (inf.) 7.28,34, *slouȝ* (pt. sg.) 41.32, *slowȝen* (pt. pl.) 67.8, *slayn* (p. p.) 15.1, etc. (4 ×), *sleyn* (p. p.) 40.16, *yslawȝe* (p. p.) 57.4, 74.28; *vnder-stonde(n)* (inf.) 43.21,22, *stode* (pt. sg.) 2.4, etc., *stoden* (pt. pl.) 5.12, etc. (12 ×), *vnder-stoden* (pt. pl.) 43.25, 44.16, *stooden* (pt. pl.) 21.30; *swore* (pt. sg. <O.E. *swerian*) 45.21; (*bi-*)*take* (inf.) 7.19, etc. (10 ×), *taken* (inf.) 12.16, etc. (6 ×), *tok* (pt. sg.) 10.26, *toke* (pt. sg.) 7.23, *took* (pt. sg.) 58.29, etc., *tooke* (pt. sg.) 99.30, *token* (pt. pl.) 64.20, etc. (5 ×), *tooken* (pt. pl.) 37.3, etc. (5 ×), *teken* (opt. pl.) 27.32, (*y-*)*taken* 35.12, 70.29, etc.

O.E. *weaxan*, *wascan* appear as reduplicated verbs: *wex* (pt. sg.) 4.24, etc., *vnwex* (pt. sg.) 14.18, *wexen* (pt. pl.) 19.3; *wasschen* (inf.) 55.39, etc. (3 ×), *wasche* (inf.) 37.30, *wasshe* (inf.) 17.25, *wesch(e)* (pt. sg.) 35.16, 97.9, *wesshen* (pt. pl.) 12.13, 49. § 51, heading, *weschen* (pt. pl.) 49.11, (*vn-*)*was(s)chen* (p. p.) 49.10, etc. (4 ×).

§ 69. Class VII.—Reduplicated Verbs.

O.E. *drāḍan*, *rāḍan* appear only with weak forms: *dredd(e)* (pt. sg.) 15.4, etc. (4 ×), *dradde* (pt. sg.) 7.34, *dredden* (pt. pl.) 15.1, *a-dradd(e)* (p. p.) 5.12, etc. (5 ×), *a-drad* (p. p.) 3.6, 73.8; *a-rede* (inf.) 93.36, *redd(e)* (pt. sg.) 18.18, 79.19, *redden* (pt. pl.) 98.12, *redde* (p. p.) 37.8.

Also O.E. *scēadan*: *schadde* (pt. sg.) 13.1, *yschadde* (p. p.) 82.16.

O.E. *blāwan*: *blew* (pt. sg.) 21.24.

O.E. *feallan*: (*bi-*)*falle(n)* (inf.) 7.12, 97.34, 98.31, (*bi-*)*fel* (pt. sg.) 7.16, 8.5, *fellen* (pt. pl.) 6.16, *fallen* (p. p.) 37.31.

O.E. *healdan*: *holde(n)* (inf.) 21.30, 40.30, (*bi-*), (*by-*), (*wiþ-*)*held(e)* (pt. sg.) 1.20, 5.29, 24.23, 55.16, *bi-heeld* (pt. sg.) 78. § 84, heading (once only), *holde* (pt. sg.) 8.24 (once only), (*bi-*)*helden* (pt. pl.) 18.22, 37.28, etc., *heelden* (pt. pl.) 91.35 (once only), *holden* (p. p.) 20.21, etc.

O.E. *hātan*: *hote* (inf.) 11.27, 13.6, (*bi-*)*hiȝth* (pt. sg.) 1.21, 6.32, etc., *hiȝtte* (pt. sg.) 2.33, *bi-hett* (pt. sg.) 31.29, etc. (3 ×), *heet(e)* (pt. sg.) 87.18, 89.12, *hiȝthten* (pt. pl.) 104.21, *bi-heten* (pt. pl.) 86.18, *yhoten* (p. p.) 111.20, *bi-hoten* (p. p.) 1.17.

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O.E. *hōn : hengen* (inf.) 100.20, *henge* (pt. sg.) 95.1, 100.6, *hengen* (pt. pl.) 98.8, 100.25.

O.E. *hēawan : hewe* (pt. opt. sg.) 42.11.

O.E. *hlēapan : lep(e)* (pt. sg.) 99.30, 102.20, *lepen* (pt. pl.) 22.5, 49.3, *lopen* (pt. pl.) 21.33, 46.15.

O.E. *lētan : lete(n)* (inf.) 15.28, 51.22, etc., *lete* (pt. sg.) 35.13, etc. (6 ×), *leten* (pt. pl.) 22.33, etc. (5 ×), *leten* (p. p.) 4.1, etc., *ylete* 101.15.

O.E. *sāwan : sew(e)* (pt. sg.) 43.5,8, † *siwe* (pt. sg.) 43.10, *sowen* (p. p.) 83.10.

O.E. *slēpan : slepe* (inf.) 36.23, *slepe* (pt. sg.) 73.5, *slepen* (pt. pl.) 43.9, 104.21, *a-slepe* (p. p.) 21.18.

O.E. *wēpan : wepe(n)* (inf.) 30.31, 32.4, *wepe* (pt. sg.) 103.24,30, *weep* (pt. sg.) 103.21.

2. *Weak Verbs.*

§ 70. The O.E. suffixal *i(ʒ)* appears in all forms of O.E. *byr(i)ʒan : buryen* (inf.) 95.6, *burieden* (pt. pl.) 45.32, *yburyed* (p. p.) 73.37, *yburied* (p. p.) 101.20; it is further retained in *for-weryed* (p. p.) 91.7, *herizeden* (pt. pl. < O.E. *herian*) 31.34, *rotien* (inf.) 42.5, *warny* (inf. < O.E. *w(e)arnian*) 42.7.

To O.E. *clēþan* belong *cladde* (pt. sg.) 95.29, *cladden* (pt. pl.) 96.14, 97.22, *cladde* (p. p.) 96.21, *ycladde* (p. p.) 22.11, 103.5.

For *bistadde* (p. p.) 47.25, see Björkman, *Loan-words*, p. 21.

§ 71. O.E. *habban* usually appears with geminated forms: *habbe(n)* (inf.) 80.29, etc. (12 ×), *habbe* (1 sg. prs.) 21.1, 72.7, *habbeþ* (prs. pl.) 27.7, etc. (6 ×), *habbeþ* (imp. pl.) 57.33, *habben* (prs. pl.) 63.22, 81.1, 94.14.

O.E. *libban* appears as *libben* (inf.) 83.2, 83.29.

For geminated forms of O.E. *seczan, byczan, liczan, leczan* see § 46.

3. *Flexional Endings.*

§ 72.

1 *sg. ind.* aske 32.30, 94.9, *bileue* 58.24, bitake 100.3, *drink* 32.7, *habbe* 21.1, 72.7, *haue* 23.7, etc. (6 ×), *honoure* 83.22,23, *leue* 32.30, *lyfte* 9.32, *rede* 38.2, *saie* 89.20, *seie* 56.32, *segge* 11.16, *sigge* 29.16, *see* 15.39, *sende* 107.26, *telle* 33.5, etc. (4 ×), *ziue* 72.2.

2 *sg. ind. -(e)st(e) : affiest* 99.6, *ansuerest(ou)* 96.32, *bihotest* 48.36,

† ? Influenced by O.E. *siw(i)an*, to sew.

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bileeuest 58.23, *greuest* 57.8, *haste* 3.22, etc. (6 ×), *hast* 41.9, *hast(ou)* 8.18, *leeuest* 108.22, *leuest(ou)* 12.1, *letest(ou)* 7.3, *seest(ou)* 32.33, *seist* 48.37, 72.9, *seist(ou)* 94.12, *sleest* 82.19, *stonest* 82.19, *takest* 59.20.

3 *sg. ind.* *-(e)þ* : *betep* 36.21, *comep* 14.2, *criep* 36.21, *despisep* 34.3,4, *dop* 14.3, etc. (3 ×), *dope* 11.10, etc. (4 ×), *drynkep* 32.6, *etep* 32.5, *fallep* 28.5, *gep* 11.19, *hap* 3.18, etc. (9 ×), *heiȝep* 66.33, *leuep* 13.34, *likep* 23.38, *makep* 23.34, *multiplip* 83.11,12, *resceyuep* 34.2,3, *saip* 65.5, *seip* 37.14, etc. (3 ×), *semep* 14.3, *settep* 12.20, *wawep* 31.25, *þankep* 65.8.

1, 2, 3 *sg. subj.* : *ich com* 47.34–35, *þou leue* 82.24, *defende* 11.3, *greiþe* 65.7, *helpe* 11.5, *loke* (3 *sg. imp.*) 68.8.

§ 73. *Plural pres. ind. and subj.*

The only examples of *plur. pres. subj.* are *wrappe* 59.18, *ben* 85.10.

The *plur. pres. ind.* ends *-(e)n(e)* : *-eþ* : *-e* : — = 64 : 29 : 14 : 4.

-(e)n(e) : *ben* 26.31, etc. (27 ×), *drynken* 15.20, *eten* 15.20, *gon* 31.20, *habben* 63.22, etc. (3 ×), *han* 27.4, etc. (5 ×), *heren* 31.20, *louen* 7.15, *seen* 31.20, *seene* 41.19, *setten* 12.21, *siggen* 41.22, *wepen* 26.31.

eþ : *beþ* 12.20, etc. (17 ×), *habbeþ* 27.7, etc. (6 ×), *oweþ* 65.12, *secheþ* 91.29, *seggeþ* 94.13, *siggeþ* 32.6,7, 41.20, *wyneweþ* 88.5.

-e : (1) with pronoun preceding : *ansuere* 94.9, *contrarie* 36.29, *haue* 8.19, 9.38, *knowe* 9.34, *leeue* 106.21, *leue* 94.8, *sigge* 61.7, *ziue* 36.28.

(2) with pronoun following : *jugge* 41.22, *leue* 16.26, 92.3, *nyme* 36.8, *see* 77.4, *vnderstonde* 48.37.

§ 74. *Imperative plural.*

The ending is regularly *-(e)þ*, but *-e* or no ending when the pers. pronoun follows : *biddeþ* 36.9, *comaundeþ* 47.34, *goþ* 61.20, *habbeþ* 57.33, *haueþ* 103.7, 107.15, *hereþ* 57.31, *leteþ* 91.29, but *lete* 55.9, *seggeþ* 31.19, *siggeþ* 65.11, *seieþ* 79.2, *seiþ* 61.21, *Ne þencheþ* 54.29, *wakeþ* 85.9 ; *do we so* 57.25–26, *goo we* 73.10,11, *ne haue ȝe* 34.21–22, *see ȝe* 7.10, 97.13, *Ne ziue ȝe* 49.26–27.

§ 75. *Infinitive* *-(e)n(e)* : *-e* : — = 1.65 : 1 : ·04.

(e)n(e) { *-en* : *bileuen* 1.9, *techen* 1.15, *beren* 2.8 ; *-ne* : *done* 2.23, *seene* 31.9, *sene* 12.3 ; *-n* : *ben* 7.4, *gon* 4.27, *slen* 7.22.

-e : *come* 2.10, *hote* 2.8, *knowe* 1.7.

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Note : *gretyn* 2.20, *warny* 42.7.

No ending : *be* 2.12, *do* 9.14, *drynk* 15.18, *fysch* 18.11, *go* 17.9, *ʒif* 15.18.

§ 76. *Present participle.*

-(e)and(e) : -ende : yng(e) = 65 : 7 : 13.

-(e)and(e) : *bowʒeande* 21.27, 34.14, *wepeande* 25.1, 30.30, *cryeande* 39.36, *axande* 8.16, *herande* 8.15, *spekande* 57.30, *goande* 105.§ 108, heading, *lokande* 112.19, *quakeand* 24.25, *pleyn(e)and(e)* 25.1, 30.30.

-ende : *goende* 19.13, *houende* 17.23, *desputende* 106.36, *mournende* 68.18–19.

-yng(e) : *chascynge* 20.24, *prechynge* 20.24, *disputyng* 58.10, *wepyng* 105.10, *lokyng* 112.18.

Note : (1) *cryeng* 96.12.

(2) *obeisschaunt* 60.18, a form borrowed from French.

§ 77. 2 *sg. pret. ind.*

(*a*) *Weak :* *haddest* 73.17,33, *kissedest* 33.2, *seidest* 99.7, *soukedest* 39.37.

(*b*) *Strong :* *ʒeue* 32.35.

§ 78. *Plural preterite.*

(*a*) *Weak.* *-en : -e :* — = 580 : 4 : 24.

-en : *ansuereden* 4.13, *duelleden* 5.4, *hadden* 4.17, *kepten* 5.10, *schewden* 5.19, *þonkeden* 5.20.

-e : *hadde* 1.24, etc. (3 ×), *wende* 56.28.

No ending : *asked* 13.7, *leued* 13.28, *hadd* 5.26, *sent* 81.17, *þanked* 5.30.

(*b*) *Strong.* *-en : -e :* — = 343 : 2 : 1.

-en : *beren* 12.16, *comen* 5.19, *eten* 23.20, *helden* 38.25, *nomen* 12.17, *stoden* 30.33, *smyten* 93.35, *sungen* 77.24, *hiʒthten* 104.21.

Note : *comon* 43.18, footnote, *noman* 72.5.

-e : *arise* 106.37, *come* 48.11.

No ending : *com þe Jewes* 4.10–11.

§ 79. *Past participle -en : n(e)* = 16 : 11.

-en : *beden* 2.6, *bihoten* 1.8, *founden* 94.22, *ycomen* 5.37, *yseiʒen* 25.26.

-n(e) : *ben* 8.11, *borne* 3.17, *ydone* 55.11, *ygon* 25.23.

-e : *a-slepe* 21.18, *aknowe* 24.17.

No ending : *agoo* 31.24, *ybe* 10.18, etc. (3 ×), *ydo* 91.14, 101 20.

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The prefix *y-* (once written *i* in *ileide* 103.33) occurs 204 ×, but this represents only one-third of the cases where it might have occurred.

§ 80. *Preterite Presents.*

(*a*) Indic. 1 sg. *wot* 73.18, 3 sg. *wott* 85.6, plur. *we witen* 48.37, *witen ȝe* 61.9, *wite ȝe* 8.20; imp. sg. *wite* 3.18, plur. *wite ȝe* 66.31, *witeþ* 103.8; inf. *witen* 16.15, etc. (4 ×), *wite* 5.17, 66.5, *wyte* 7.21; pret. sg. *wiste* 13.18, *wist* 13.21, *wyst* 110.20, plur. *wisten* 2.26, etc. (8 ×), *wysten* 110.11, 112.25.

By fusion with the negative adverb *ne*, the pret. plur. becomes *nysten* 8.10, etc. (8 ×), once *nyst* 16.18.

(*b*) Indic. plur. *oweþ* 65.12; pret. sg. *auȝte* 2.23, etc. (3 ×).

(*c*) Pret. sg. *coupe* 54.8, plur. *coupen* 81.9, 106.3, *coupe* 52.11, 74.26, *couden* 101.33.

(*d*) Pret. sg. *þurte* 6.2.

(*e*) Pret. sg. *durst* 23.1, plur. *dursten* 30.1, etc. (4 ×).

(*f*) Indic. 1 sg. *schal* 83.23, 2 sg. *schalt* 12.3, 3 sg. *schal* 3.15, plur. *schullen* 7.12, etc. (28 ×), *schollen* 7.13, *schulleþ* 85.4; pret. sg. *schulde* 3.10, etc. (13 ×), *schold(e)* 3.9,13, etc. (10 ×), plur. *schulden* 8.8, etc. (125 ×), *schulde* 5.17, etc. (16 ×), *scholden* 1.8, etc. (16 ×), *scholde* 6.9, etc. (3 ×), *schuld* 86.8, *sulden* 111.12.

(*g*) Indic. 3 sg. *may* 3.20, plur. *mowen* 67.16; inf. *mowen* 111.15, etc. (3 ×), *mowze* 65.2, 78.17, *mowe* 89.19; pret. sg. *miȝth* 1.15, *myȝth* 21.30, plur. *myȝtten* 22.16, etc. (25 ×), *miȝtten* 13.12, etc. (11 ×), *miȝth* 8.13, etc. (3 ×), *miȝthten* 9.14, 18.26, *myȝȝten* 95.34.

(*h*) Pret. sg. *moste* 8.21, etc. (7 ×), plur. *mosten* 27.10, etc. (3 ×).

§ 81. *Anomala.*

O.E. *wesan, bēon :* Indic. 1 sg. *am* 10.12, 2 sg. *art* 10.11, twice *arte* 56.31, 3 sg. *is* 1.3, plur. *ben* 26.31, etc. (27 ×), *beþ* 12.20, etc. (17 ×), *be* 26.29,30, *aren* 54.29, etc. (5 ×); subj. sg. *be* 3.22, plur. *ben* 85.10; imp. plur. *beþ* 85.4; inf. *be* 2.12, etc. (110 ×), *ben* 7.4, etc. (36 ×); pret. sg. regularly *was* 1.1, etc., but *were* 55.14, etc. (5 ×); opt. sg. regularly *were* 55.17, etc., but *weren* 29.26; pret. plur. regularly *weren* 5.12, etc., but *were* 5.37, etc. (17 ×); opt. plur. regularly *weren* 41.14, but *were* 21.21.

By fusion with the negative adverb *ne : nis* 1.16, footnote, *nys* 11.31, *nas* 5.8, *nere* 16.16, *neren* 85.17.

O.E. *willan :* Indic. 1 sg. *wil* 28.11, 2 sg. *wilt* 28.10, 3 sg. *wil*

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42.25, *wyl* 3.20, plur. *wil ȝe* 48.33, etc. (3 ×); pret. sg. *wolde* 21.8, plur. regularly *wolden* 19.5, but *wolde* 20.21.

By fusion with *ne* the pret. plur. becomes *nolden* 32.4, etc. (5 ×), *nolde* 17.7.

O.E. *dōn :* Indic. 3 sg. *doþe* 11.10, etc. (4 ×), *doþ* 13.38, etc. (3 ×); imp. sg. *do* 113.5, *vn-do* 53.8, plur. *do we so* 57.25–26; inf. *done* 2.23, etc. (51 ×), *don* 8.6, 18.28, *do* 3.20, etc. (26 ×), *mys-do* 64.32, *vn-do* 12.3, 43.19; pret. sg. regularly *dude* 7.21, but *vn-dede* 43.19, plur. *duden* 18.31, etc. (18 ×), *dude* 76.27, *dyden* 28.1, *deden* 40.5, *vn-deden* 6.17, *mys-deden* 60.15, 64.31.

O.E. *gān :* Indic. 3 sg. *geþ* 11.19, plur. *gon* 31.20; imp. sg. *goo* 10.31, etc. (4 ×), *go* 65.6, plur. *goo we* 73.10,11, *goþ* 61.20; inf. *gon* 21.37, etc. (23 ×), *go* 17.9, etc. (11 ×), *goo* 33.22, 53.24; pret. sg. *ȝede* 6.13, plur. *ȝeden* 11.19.

§ 82. *The Dialect.*

The dialect, though by no means pure, is in the main a Southern variety of East Midland. This is most clearly shown by the endings of the present indicative : 1, 2, 3 sing. indic. regularly end in *-e*, *-(e)st(e)*, *-(e)þ* § 72, while the plur. indic. has *-(e)n(e)* 64 ×, *-eþ* 29 × § 73. It is true that the pres. part. *-(e)ande* : *ende* : *yng(e)* = 65 : 7 : 13, § 76, points to a North Midland or West Midland origin, but though the ending *-ande* is chiefly found in the North and West, " it also occurs frequently in the Norfolk Gilds (Schultz, p. 36 ff.), in Capgrave's works and occasionally in the Paston Letters and other Eastern documents (cf. Dibelius, *Anglia*, xxiv. p. 255 § 301*a*)." The pret. of weak verbs regularly retains personal endings both in the sing. and plur. §§ 77, 78. The prefix *y-* frequently appears in the past. part. § 79, and 9 different nouns have adopted the *-n* plur. § 52. The genitive ending is 5 times lacking, but on the other hand there are 5 cases in which the inflection is fully kept, e. g. *sonenday*, etc., § 51, and in *haluendel* § 54, the O.E. ending of the acc. sing. is retained. With regard to pronouns, though the Northern form *sche* ' she ' appears throughout the text § 58, the Southern forms *ich*, *hij*, *hem*, greatly predominate over the Northern *j*, *þai*, *þem* § 58. O.E. *ȳ* is regularly written *i* (*y*), though the old sound, written *u*, is sometimes retained, and a few *e-* forms occur §§ 8, 15. O.E. *ĕo* appears as *e*, *ee* §§ 19, 28. non-W.S. *ē*, W.S. *æ* appear shortened as *e*, also *a*, § 69, *dredde*, *dradde*. Isolated examples of peculiarly South Midland forms are *quoþ* and *quod* § 3 (*a*), see Morsb. § 96.

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Characteristic Southern features appear in § 69 *dradde* (pt. sg.) 7.34, *a-dradde(e)* (p. p.) 5.12, etc. (5 ×), *a-drad* (p. p.) 3.6, 73.8, *suþþe(n)* § 23, *habben*, *libben*, etc., § 71, *seggeþ*, *siggeþ*, *sugge*, etc., § 46, and in the retention of the O.E. suffixal *i*(ȝ) in all forms of O.E. *byr(i)ȝan*; also in *for-weryed*, *herizeden*, *rotien* and *warny* § 70.

More Northerly are the plur. indic. *aren* 54.29, etc. (5 ×), the prep. *fro* 10.17, 57.8 (cf. *fram* 17.19, etc. (5 ×), the retention of the O.E. *ā* in *haly* 37.8, *wham* 33.7, etc. (7 ×), *whas* 80.16, etc. (3 ×) and of Angl. lengthened *ā* (W.S. Kent. *ēa*) in *baldlich* 19.9, 29.30, *ȝalde* (pt. sg.) 47.8, etc. (6 ×). It is also shown in the spelling *moist* § 9 and in the use of the following loanwords: *gresse* § 3 (*a*); *þifte* § 29; *felawes*, *manslauzttes* *þouȝ* § 31; *hundreþ*, *tiþing* § 42; *caste* § 1; *hende* § 2 (*b*); *bistadde* § 70. The Scandinavian element is, however, inconsiderable compared with the rich store of borrowings from French. See pp. xv–xviii, *Evidence of a French Source*.

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RELATION OF THE HARMONY TO THE CANONICAL GOSPELS

In one kind of Gospel Harmony the several accounts of the four Evangelists are woven into a continuous narrative, while in the other the text of the Gospels is arranged in parallel columns, the corresponding sections being placed side by side.

The first kind is the more primitive. It dates back as far as *c.* 160 A.D., when Tatian wrote his famous *Diatessaron*. The Pepysian Harmony is also a διὰ τεσσάρων, the aim of its compiler—or compilers—being to present the life of Christ recorded in the four Gospels as an organic whole, set forth in the simplest language possible. Little therefore is omitted, little is added, and the deviations from the text of the original are mostly verbal and always in the direction of greater simplicity.

Omissions.—The genealogies of Christ, for instance, are omitted as irrelevant; also S. Luke's preface to Theophilus and most of S. Matthew's quotations from the Old Testament.

Deviations.—Deviations from the original have generally been made either for the sake of brevity or clearness.

Some of the discourses and parables are so briefly summarised as to be hardly recognisable. The whole of the discourse contained in Ioh. viii, 12–58, for example, is represented by these few words:—*And þo bigan Jesus to proue þat he was Goddes son, and þat hij weren þe deuels children, and nouȝt Abraham sones* (55.27–29).

The parable of the labourers in the vineyard (cf. Mt. xx, 1–16) is reduced to:—*And þanne tolde Jesus hem an ensaumple of a man þat brouȝth werk men in to his vyner. And he paied hem þat comen late raþer, & als mykel ȝaf hem as hem þat comen first* (69.2–6).

Occasionally, as in the account of the marriage feast of the king's son (cf. Mt. xxii, 1–15), the summary is incomplete:—*And siþen tolde hem Jesus þe þridde tale of a kyng þat helde his sones fest. And þo þat he hadde boden to þe fest, chidden and slowȝen his seruauntȝ whan hij comen ȝafter hem* (79.26–29).

In the case of such well-known canticles as the *Benedictus* and

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the *Magnificat*, either the first few words are given, or the canticle is merely referred to by name:—*Benedictus Dominus Deus Israel* (4.20); *þo ansuered Marie & þonked God and seide þe psalme of* Magnificat *al out* (3.31–32): similarly with the *Pater noster*—which Jesus bad his disciples say *ententiflich & wiþ goode wille* (36.18–19).

Throughout his work, the Harmonist aims at presenting the Gospel story as clearly and simply as possible; anything that might be unfamiliar is generally explained either by definition or homely parallel.

Explanation by definition.—The Pharisees are described as *þe folk of religioun in þat tyme* (9.6); the publicans as *þe hepene bayliues seruauntȝ* (9.17); the Samaritans as those *þat in on half weren Jewes & in anoþer half hij weren payens* (15.10–11); the centurion as *conestable ouer an hundreþ knigttes* (100.9); and a legion as that which *amounted sex þousande and sex hundreþ and sexti and sex* (22.1–2).

Explanation by homely parallels.—Even more characteristic than the tendency to define, is the habit of replacing Biblical words and phrases by more homely equivalents. S. John the Baptist did not eat 'locusts and wild honey' (Mt. iii, 4), but 'garlic and bryony'—*ramesones and wilde-nepes* (9.4).

In the account of the marriage feast in Cana of Galilee, the stone water-pots which held 'two or three firkins apiece' (Ioh. ii, 6) are described as *sexe boketes þat þe gode man & al þe meigne wesshen of, euerilch of þe mesure of þre galouns* (12.12–13). It is also curious to note that after *þe gode man* had tasted the water turned to wine, he summoned, not the 'bridegroom' (Joh. ii, 9), but the 'butler'—*he cleped þe botiler* (12.19).

When Mary Magdalene recognised her newly-risen Lord in the garden on Easter morning, she did not say 'Rabboni' (Ioh. xx, 16), but she *fel adoun to his feete and seide 'Ha! Swete sir'* (103.36–37).

In another place we read that when Jesus, as He hung upon the cross, *seiȝ his moder and John, his deciple þat he loued so mychel, stonde þere, Jhesus seide to his moder: 'Womman, loo! þere þi son.' And siþen he seide to seint John: 'Loo! þere þi moder.' And from þat tyme forþwardes seint John resceyued hire, and kepte hir als his moder* (98.25–30)—*kepte hir als his moder* corresponds to the Vulgate, 'accepit in sua' (Ioh. xix, 27).

A similar example is Christ's answer to the disciples' request that they might call down fire from heaven to burn certain Samaritans who had refused to receive Him. Jesus turned to the disciples and

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said, not 'Ye know not what manner of spirit ye are of' (Lc. ix, 55), but '*Ne witen ȝe nouȝth hou ȝe scholden bere ȝou swetelich & soft?*' (61.9–10).

It is evident that the Harmonist had a keen eye for the things of earth as well as of heaven. He was not content to say 'all the kingdoms of the world, and the *glory* of them' (Mt. iv, 8): the glory at once shaped itself into *wodes & feldes & tounes* (10.27–28).

As for the Pharisees, *hij weren liche þe graues þat ben daubed and made faire wiþouten, and stunken wiþinne* (82.9–11)!

The Harmonist's habit of interpreting the past in terms of the life of his own day is also shown in his treatment of words connected with the Church.

The Jewish 'high priest' (Vulgate 'pontifex,' 'princeps sacerdotum') is invariably rendered *biss(c)hop(p)* (93.11, 21, 28; 94.1–2), genit. *bisschopes* (92.14); the Passover, though usually referred to as the *fest of pask* (13.16 etc.), is four times called the *fest(e) of ester*, or *estren* (12.26; 75.1; 86.3; 87.1): *heiȝe auter(e)* is the name given both to the 'Holy of Holies' (100.6), and to the 'altar of incense' (2.1), while *euensong(e) tyme* (21.14; 46.22; 100.30, etc.) is the regular expression for 'evening.' It is interesting to note that the angel who, on the morning of the Resurrection, appeared *syttande* (105.5) *on þe riȝth half of þe sepulchre* (103.5) is described as being *ycladde in a white chesible* (103.5–6)—a white 'chasuble,' as if he were a priest. The Vulgate reading is: 'stola candida' (Mc. xvi, 5).

Additions.—The Harmonist's additions to the Gospel story often take the form of short phrases introduced for the sake of emphasis, or explanation.

Additions for the sake of emphasis.—We are told that Jesus turned ***wel suetelich*** (55.23) towards the woman accused of adultery, and that, after He had blessed His disciples, ***he kyssed hem alle by and by:*** *and amonges hem seeande vchone, he steiȝ vp to heuene,* ***and tweie aungels on ilch syde of hym*** (112.14–17).

The blind man whom Jesus had restored to sight on the Sabbath, when questioned by the indignant Pharisees, answered ***so swetelich and so dignelich for Jesus sake,*** *þat* ***for pure jre*** *hij dryuen hym away* (56.7–9).

After the cock had crowed S. Peter went out and wept, not only *wel sore* (93.6), but also ***tenderlich***[1] (ib.).

[1] *Mandeville's Travels*, Warner, G. F., *Roxburghe Club*, 1889, *p.* 46, *l.* 33, 'Et la est le lieu (*i. e.* Mount Sion) ou seint Piere ploroit ***mult tendrement.***'

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When Jesus called '*Marie,*' she knew Him ***by his voice*** (103.36).

Martha is not allowed to fall behind her sister Mary in devotion to her Lord: she too ***fel to his feete*** (73.16) when she greeted Him outside Bethany (cf. 73.31–32).

At the simultaneous coming of the *gret erþe dyne* (102.8) and the angel with a *visage als rede as fyre* (102.10), the keepers of the sepulchre *weren alle abaischt* ***& fellen adoune for drede,*** *riȝth als þai hadden ben dede* (102.12–13).

Another addition showing how vividly the Harmonist visualised the Gospel story occurs when Jesus *gyrde hym wiþ a towayle, and dude watere in a bacyne,* ***and sette hym on knees,*** *& bigan to wasschen her feete* (*i.e.* the disciples') *& forto wipen hem* (88.22–25).

The beggar Lazarus is described as a *mesel* who was not only *ful of sores* (64.18), but also ***of vermyne*** (ib.) . . . ***And noman ne ȝaf hym nouȝth, bot token*** ***þe houndes and bayted hym from þe gate.*** *And þe hou[n]des comen and likkeden his fete* (64.19–22).

Explanatory additions.—Not infrequently the addition takes the form of a reason for something which the Gospels leave unexplained. In the parable of the talents, for instance, the lord who set off to a far country is said to go, as the Harmonist himself had probably gone, ***in pilgrymage*** (85.19).

The saying of S. Thomas:—'*Goo we now and dye wiþ oure maister*' (73.11) is explained by the words:—***for why, he were his frende*** ***þat ȝede wiþ hym wiþ his owene good wille aȝein his enemyes*** (73.12–13).

Why did Herod clothe Jesus in a *white cloþ* when he and his men wanted to show their scorn? The Harmonist's reason may not be the generally accepted one, but it is characteristically vigorous: *And þo despised Heroude Jesu, and al his meynee, and cladde hym in a white cloþ* ***as he hadde ben a foole*** (95.28–30). Cf. Vulgate 'Sprevit autem illum Herodes cum exercitu suo, et inlusit indutum veste alba' (Lc. xxiii, 11).

When Jesus had cast out the money-changers He forbad any vessel to be carried through the temple. The Vulgate reading is: 'et non sinebat ut quisquam transferret vas per templum' (Mc. xi, 16); but the Harmonist at once modifies and explains this by adding, ***bot ȝif it were yhalewed*** (77.16).

Before going up to Jerusalem for the last time Jesus tried to prepare his disciples for His approaching Passion and Resurrection.

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Cf. Vulgate 'Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intellegebant quae dicebantur' (Lc. xviii, 34). The Harmonist sums this up quite simply—*Ac hij ne vnderstoden it nouȝth* (69.15)—and then adds in his gentle way:—***for þat he nolde nouȝth make hem to sorouȝful*** (69.15–16).

Additions due to tradition.[1]—It is surprising that only one addition is derived from the New Testament Apocrypha, namely that the infant Jesus was laid in a manger where ***an ox & an asse stoden*** (5.7–8).[2] The earliest mention[3] of this tradition is in the Gospel of pseudo-Matthew[4] which probably belongs to the fifth[5] century.

The other legendary addition refers to the 'elder tree' on which the traitor Judas was said to have hanged himself. *And Judas . . . went hym forþ, and henge hym self* ***on a nelren tree*** (94.35–95.1).[6] I have not yet been able to trace this further back than 'Mandeville's Travels,' the first English reference to which probably belongs to the year 1356.[7] The tradition is also alluded to in 'Piers the Plowman,' the earliest text of which was probably written about 1362.

Paragraph headings.—The paragraph headings are also additions to the Biblical text. They are brief and to the point, each of the hundred and thirteen paragraphs, or chapters, having a separate title. The headings of §§ 94–100, the seven paragraphs dealing with the Passion, do not, as the rest, primarily indicate events, but rather the time covered by events—the *passioun* being regarded, according to mediæval usage, as the supreme and therefore almost separate[8] portion of Christ's life. The paragraphs describe the successive events from Holy Wednesday to the evening of Good Friday.

The purpose of the Harmony.—The Harmony was probably intended as a guide to meditation on the Gospel story. The only specific evidence, however, of the compiler's purpose is extremely slight, though curious. It consists merely of the opening words of the headings of §§ 88, 95:—***'Here bigynneþ þe secounde meditacioun by þe þursday'; 'Here bigynneþ þe sexte***

[1] I am greatly indebted to Professor Kennedy for supplying me with a list of historical references to these legendary elements. See *Notes* on same.—M.G.
[2] Cf. *Note.*
[3] Hennecke, E., *Handbuch zu den Neutest. Apok., Tübingen* 1904, *p.* 104.
[4] Tischendorf, *Evangelia Apocrypha, Lipsiae*, 1876, *p.* 80.
[5] *Apocryphal Gospels*, trans. by B. H. Cowper, *Williams & Norgate* 1867, *Introd. p.* lvii.
[6] Cf. *Note.*
[7] *Mandeville's Travels*, Warner, G. F., *Roxburghe Club*, 1889, *Introd. p.* x.
[8] Cf. *Colophon, p.* 113, and *Note.*

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meditacioun vpon þe friday. But the very fact that the work is a complete and chronologically arranged life of Christ, conveniently divided into short paragraphs, or chapters, of varying length, makes it eminently suitable for daily reading and meditation.[1] This indeed is how similar modern Harmonies[2] are still used in the Roman Church.

In any case it is as a book of devotion that the Pepysian Harmony makes its appeal. Regarded technically the work has considerable defects: for by paying too much heed to slight verbal discrepancies between the four Gospels, the Harmonist often fails to discern their essential unity; and this not only with regard to details about facts, but occasionally also with regard to the facts themselves. Thus §§ 15, 17 are different versions of the same event, namely the call of Simon, Andrew, James and John. § 15 follows S. Luke,[3] § 17 SS. Matthew[4] and Mark.[5] And so, according to the Harmony, Simon Peter, James and John were called twice—S. Luke does not mention Andrew. After the first call we are told that ***hij retourneden hem aȝein to her myster, euer til Jesus hem cleped anoþer tyme.***

An even more ingenious example of this tendency merely to add together rather than to harmonise apparent contradictions, is the story of ***Hou þe leuedies scheweden þe resurrecciouu of Jesu Crist to his deciples*** (105. § 106, heading). Some of the ladies said *hij seiȝen an aungel syttande* (105.5), in accordance with the Vulgate 'angelus domini . . . sedebat,' Mt. xxviii, 2; others said *hij seiȝen tweie aungels stondande* (105.6–7), following 'ecce duo viri steterunt . . . in veste fulgenti,' Lc. xxiv, 4. In this way the seeming contradiction between SS. Matthew and Luke becomes a natural *reason* for S. Luke's account of the incredulity of the disciples, who held the words of the ladies *as for tryfle* (105.8). Cf. 'sicut deliramentum,' Lc. xxiv, 11.

This characteristically simple method of avoiding apparent discrepancies between the Evangelists, comes out sometimes very strikingly in details of description. Thus where S. Matthew[6] says 'scarlet,' and SS. Mark[7] and John,[8] 'purple,' the Harmonist says

[1] Cf. *Note* 87, § 95, heading.

[2] Cf. *Le saint évangile de notre-seigneur Jésus-Christ, ou Les quatre évangiles en un seul*, translated by Alfred Weber, and sanctioned by Jean-Pierre, Evêque de Verdun, in a foreword of 'Approbation' dated 1898. *Zech et Fils, Éditeurs pontificaux, Braine-le-Comte, Belgique.*

[3] *Lc.* v, 1–11. [4] *Mt.* iv, 18–22. [5] *Mc.* i, 16–20.

[6] *Mt.* xxvii, 28. [7] *Mc*, xv, 17. [8] *Joh.* xix, 2.

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both 'scarlet' *and* 'purple':—*And his knizttes* (Pilate's) *cladden hym in purpre, and lappeden hym in a mantel of scarlett* (96.13–15).

Another interesting example is the description of Joseph of Arimathea as *a noble rich baroun, goode & rizthful, þat hadde* x. *knizttes to his banere* (100.30–31). This is just a neat collection of epithets brought together from SS. Matthew, Mark and Luke:—'homo dives' (Mt. xxvii, 57), 'nobilis decurio' (Mc. xv, 43), and 'vir bonus et iustus' (Lc. xxiii, 50).

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The Pepysian Gospel Harmony

MS. PEPYS 2498.

§ 1 Of þe godhede of oure lorde suete Jesu Crist God almiȝth[y]. †

OVre suete lord Jhesu Crist vpe his godhede he was tofore all creatures, for whi he made alle creatures þorouȝ his owen suete miȝth. For he is strongeful and miȝtheful þorouȝ God þe fader. And he withouten any chaungyinge þorouȝ his godhede bicom soþfast man, & ȝaf lyf & liȝth & grace to al mankynde forto knowe God. And he þorouȝ þe lawe and prophecie was bihoten to þe folk þat hij scholden bileuen in God þe fader. Ac whan þat he com in to þis worlde many þere weren þat nolden nouȝth hym resceyuen. Ac þo þat hym resceiueden he ȝaf hem grace þat hij were Goddes sones. For al þe fulle þai resceyued of his grace þo þat in hym bileued ariȝth. Þere nas neuer man þat seiȝ God bodilich, and þerfore bicom Goddes son man forto techen al mankynde hou he miȝth be seiȝen gostlich. And he bicom a man of þe kynred of seint Dauid and seint Abraham, for þat he was bihoten spe[c]iallich to hem.

§ 2 Of þe concepcioun of swete Jesu Crist. Hou he was conceyued.

In þe tyme of þe kyng Heroudes þat was paen and helde Goddes folk in seruage and regned in Jerusalem, so was þere a goode man þat hiȝth ȝakarie, and his wyf hiȝth Eliȝabeth of þe kynde of Aaron. And sche was barayne & passed age, and he was elde, & þerfore hadde þai none children to geder. So it bifel at a gret fest, also ȝakarie offred ensence at þe

† *almiȝth[y]*: stain and small hole after *almiȝth*.
8, 9. *scholden bileuen*] *-den bi-* almost obliterated. 16. *he*] *nis he*. 18. *spe[c]iallich*] fourth letter defaced.

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heiȝe autere in þe temple and al þe folk weren wiþoute in her orisounes and he was alone in þe temple & bisouȝtte God for þe sauaciour of þe poeple, an aungel aliȝth and stode at þe riȝth half of þe autere. & ȝakarie was aferde & hadd gret drede. And þe aungel reconforted hym and seide þat þe bisechyng þat he had beden for þe folk was herd tofore God, and þat his wif schulde conceyuen & beren a son þat schulde hote John, of which burþe he & al þe folk schulde haue gret ioye. And he seide hym þat he schulde come toforne hym þat schulde saue þe poeple in þe Holy Gost and in þe vertu of Helye þe prophete. For he schulde be ful of þe Holy Gost in his moders wombe and *he schulde hym kepe fram þe likynges of þis werld. And gret partie of þe folk he schulde turne to God and to þe riȝth bileue of patriarkes & of prophetes, and aparaile to God [a] folk þat was couenable. Þo asked ȝakarie hou it miȝth be, for he was olde & his wyf ek and barayne. And þo [ange]l hym ansuered & seide þat he was þe angel [þat] was bifore God & was come hym to gretyn & to bringe þat gode tiþing, and seid hym þat he schulde be doumbe vntil þat it were so bifallen, for also mychel as he ne hadd nouȝth bileued as he auȝtte forto done. & alle þe folke abiden ȝakarie wiþouten and hadde gret wonder þat he duelled so longe. And he com out & miȝth nouȝth speke to hem, þorouȝ wha[t] þai wisten we[l] þat he hadde seiȝen summe manere þing in þe t[e]mpple. And he made hem toknes & signes and went hem to his ȝn. After þat conceyued Eliȝabeth and hudde hire fyue moneþes on til þat sche were syker þat sche were wiþ childe and þat God had hir þat honour don. Þe sex moneþ after þat sche had conceyued sainȝt Jon so was þe aungel Gabriel sent in to þe cite of Galilee þat hiȝtte

[p.1,col.2.]

4. *half of þe autere*] touched up by a later hand. 7. *herd*] *-er* nearly defaced. 8. *hote*] *e* and the first stroke of *h* nearly defaced. *he*] on brown stain. 11. *of*] *o* nearly defaced. 13. *schulde*] *h* above the line. 14. *partie*] *ti* nearly defaced. 16. [*a*]*folk*] *& folk*. 17. *miȝth*] *mi* nearly defaced. 17, 18. *for he was*] *-or he was* nearly defaced. 22. *mychel*] *l* partly, and *e* wholly defaced. 26. *we*[*l*]: touched up by later hand to what looks like *west*. *þat*] *þ*ʼ*at*: *at* nearly defaced and *þ*ʼ touched up by later hand. 30. *on*] *o* very indistinct.

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Naȝareth, to a maiden þat was treuþpliȝth to a man þ[at] hiȝth Joseph. & þe maidens name was Marie. And þe angel entred to hire and gret hyre & seide þat sch[e] was ful of grace & God wa[s] wiþinn[e] hure, and þat sche was more blissed þan any oþer wo*m*man. And whan sche herd þe aungels word sche was adrad and beþouth hir hou þes [heylsin]ge miȝth come vn to hire. And þe angel hire confortede and seide þat sche hadd founden grace towardes God, and þat sche scholde conc[e]yue*n* and beren a son þat schulde hote Jesu, and he schulde be cleþid Goddes son & he schulde regne i[n] þe regne of Israel wiþouten ende. And he[m] andsered Marie and seide: 'Hou schold þat [b]e for thy [j] no þenke neuer to haue fleschlich felowered wiþ man?' And þe angel ansuered a*n*d seide þat 'þe Holy Gost schal aliȝth wiþinne þe, and God hym self schal þe al biclosen. And *per*fore he þat schal be borne of þe schal be cleped Goddes sone. And wite þou wel þat Eliȝabeth þ[i] cosyn haþ conceiued a son in hur elde ag[e]—is suþþe passed sex moneþes. [L]eue þan þat God may do wh*a*t þat he wyl.' Þo ansuered Marie and seide: 'Lo me h[e]re Goddes honde mayde; so be it done to me as þou haste ysaide.' And also suithe sche hadd conc[e]yued Goddes son, parfette man in body and in soule, and soþfast *God. & þe angel þo parted fr*a*m hire. & also suiþe Marie went out of Galile in to Jude and entred in to ȝakaries hous & gret Eliȝabeth. & also suiþe as Eliȝabeth herd her vois, also suiþe made þe childe gret ioie in here wombe. And sche was ful of þe Holy Gost, & bigan to crie and worschipe Marie ouer alle o*per* wymmen and hire childe, & tolde Marie hou it was bitidde. Þo ansuered Marie & þonked God and seide þe psalme of *Magnificat* al out. And siþen bileft Marie wiþ Eliȝabeth aboute þre moneþes. And after sche went aȝein to Naȝareth. And als þat sche was comen aȝein, er þat Joseph hure had spoused, so aperceyued he þat sche was gret wiþ childe & þouth

*[p.2,col.1.

7. *[heylsin]ge*: *eslymge*? filled in by a later hand. The emendation suggested by *A. C. Paues, A Fourteenth Century Eng. Biblical Version*, Introd. lxv., Camb. 1902. 13. *[b]e*: *he*. 18. *þ[i]*: *þo*. 20. *[L]eue*: *A eue*. 21. *h[e]re*: *hire*.

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priuelich to haue leten hire, for þat he was riȝthful & douted hym to haue part of þe synne. And also suiþe as he hadde þat ypouȝth, so com Goddes angel to hym in a visioun & bad þat he ne dredd hym nouȝth, for sche hadd conceyued [by] þe Holy Gost & scholde haue a son þat scholde be cleped Jhesus, for þat he scholde saue his folk fram synne. And Joseph awoke and dude as þe angel hym comaunded. & whan þe tyme com þat Eliȝabeth trauailed of childe, sche hadd a son. And all þat it herden so hadden gret ioye. & þe eiȝte day so com þe Jewes for to circumcise þe childe, & named þe childe ȝakarie after his fader. & his moder ansuered þat it scholde hote Jon. And hij ansuereden & seiden þat þere ne hiȝth noman so of his kynde, & maden signe to his fader ȝakarie what name he wolde þe childe hadde. And þai senten hym a lef of tables, & he wrot þere onne þat his name scholde be nempned Jon. & all þei hadden gret merueile. & also suiþe hym was ȝouen þat name. & he was fulfild of þe Holi Gost & bigan to ponke God al miȝtty & seide: '*Benedictus Dominus Deus Israel.*' And alle þat herden and seiȝen þat merueile þorouȝ out-Jude pouȝtten þat þe childe scholde be merueillous & miȝthful tofore God wha[n] þat he com in to elde. & þe childe wex & þrof & was conforted of þe Holy Gost. And also suiþe as he com to age he went hym in to deserte & woned þere euere til þe Holy Gost comaunded hym forto gon and preche þe comynge of Jesu Crist.

§ 3 Of þe byrþe of Jesu Crist.

In þat tyme comaunded Cesar Augustus, þe emperoure of Rome, þat alle þe men of þe werlde schulde be writen in ilch a schire þere þay woned, & þat euery man scholde bringe a peny to þe stiward of þe *cuntre, & þat he made knowlechynge þat he was sogette to þe Emperoure of Rome. & þorouȝ þat skyl went Joseph [&] Marie, his spouse þat was gret

*[p.2,col.2.]

23. *wha[n]*: *what*. 30. *þat*] *þat þat*.
34. [*&*]: *to*.

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wiþ childe in Nazareth, vnto Bedleem, forto make reconischaunce in his owen cite, for þat he was comen of þe kynde of þe kyng Dauid þat was of Bedleem, & his wif also. And so þar whiles þat þai duelleden þere, so com hire tyme forto habbe childe, & was deliuered of hire first childe a son. And hire self wonde hym in clopes & laide hym in a cracche þere an ox & an asse stoden: for þere nas stede in al þat hous þat was so auenaunt to leye hym inne as þat was. And þo woken þe schepehirdes in þe cuntre, [þat] kepten her bestes, & þere com an angel fram heuene & stode biside hem. & hij weren so sore adradde þat hij stoden astoneide. & þe angel hem conforted & seide þat hem bihoued for to schewen þat Jesus Crist, þat schulde saue his folk, was borne in Bedleem, þorouȝ wham hij & alle folk scholde haue gret ioye þerof. And he seide hem what tokne hij schulde fynden, þat is to wite, a litel childe in clopes wounden & laide in an asses cracche. And wiþ þat comen þe angels so dignelich fram heuene & schewden hem to þe scheperdes & þonkeden God & seiden: '*Gloria in excelsis Deo.*' And also suiþe as þe angels weren steiȝen in to heuene & hadden schewede hem [to] þe shepehirdes, þe schepehirdes speken to gider & wenten suiþe in to Bedleem & founden Marie & Joseph & þe childe laide in a cracche, & seiȝen wel þat it was he of wham þe angels hadd hem tolde. And hij tolden to oþer folk þe auentures þat þai hadden herd and yseye þat niȝth, & hij hadden all gret wonder. And Marie wiphelde alle þise þinges in hire hert. & þe schepehirdes retourneden hem, & þanked God þat he had schewed hem þat gret merueile. And þe eiȝtte day was þat childe circumcised, & his name nempned Jesus, as þe angel hadde seide tofore er he was conceyued. After, vpon þe twelfþe day, so comen þere þre kynges fram þe est in to Jerusalem & askeden where was þe kyng of Jewes þat was ybore, whas sterre þay hadden yseye in þe est. And hij seiden hij were ycomen hym to honoure. Þo þe kyng Heroudes herd þat, *he wex al ameued, & all þat *[p.3,col.1

10. [þat]: &. 22. [to]: wiþ.

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weren in *þat* cite. And so sone assembleden alle þe heiȝest *prestes* and maistres of þe lawe, and askeden where Crist scholde be borne. & hij ansuereden, 'In Bedleem Jude,' for whi God hadd so hiȝtte þorouȝ þe *prophetes*. Þo cleped Heroudes þe þre kynges priuelich & asked hem whan hij seiȝen first þe sterre, & sent hem in to Bedleem & bad hem þat hij schulde enq*uere* ententiflich of þe childe, and whan þat hij hadden hym founden þat hij scholde sende hym bode, & he wolde come & hym hon*ure*. And whan þai hadden herd þe kyng speke hij wenten hem forþ toward Bedleem. And also suiþe þe sterre þat hij hadden er yseye in þe est schewed hym, & ȝede eu*er* toforen hem til þat þei comen *þere* þe childe was borne, and ouer hym wiþstode. And hij *þat* were so ledde wiþ þe sterre hadden gret ioye, and entred in to þe hous & fou*n*den þe childe & his moder & fellen to þe erþe and honoured þe childe, and vndeden her tresoure and offred hym gold & ensense and mirre. And als hij þouȝtten t*ourne* aȝein to Heroudes, aniȝth so com þe angel to hem in a visiou*n* & seide *þat* hij ne schulde nouȝth wende aȝein by hym. & hij by o*þer* weye retou*rn*ed in to her cuntre.

§ 4 Hou oure lorde Jesus was offred to þe aute*re*.

And also Heroudes understode þe comynge of þe kynges, so com þe day *þat* Marie schulde hire purifie in þe temple after þe lawe of Moyses, and offren her childe to God and biggen hym aȝein of þe prestes. Þo com Marie wiþ Joseph in to Jeru*sa*lem, & brouȝth her son & offreden als þe pou*er*e scholden. And þo was a man in Jeru*sa*lem þat was riȝthful & meke and hiȝth Simeon, and he desired muche þe comynge of Jesu Crist in his tyme. And þe Holy Gost þat was wiþinne hym, bihiȝth hy*m* þat he ne schulde deye er þat he hadde seiȝe*n* Jesu Crist. And þilk tyme com þe Holy Gost in to þe temple, and also Josep & Marie comen forto offre Jesu in þe temple.

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And þan com Symeon & name hym bitwixen his armes & þanked God and seide: '*Nunc dimittis, domine, seruum tuum in pace.* Now letestou þi seruaunt, Lorde, vpe þi worde ben in pays.' Þo was þere anoþer elde widue þat hiȝth Anne, þat none houre ne passed fram þe temple, bot serued God in fastynges & in orisounes niȝth & day. And hij wisten wel þat he was Crist þilk tyme, & þonkeden God apertelich. Now hadde Joseph & Marie gret wonder of *þenges þat men seiden of þe childe. Symeon blissed hem & seide to Marie: 'See ȝe, dame, þis childe is comen forto schewe þe wille of many of þis folk, & many schullen falle þorouȝ þenchesoun of hym, and many schollen risen þorouȝ him, and [b]e his baner, aȝeins whom men schullen hym countrepleden; & his lif þat ȝe louen as ȝoure owen, schal suffre deþ & passioun.' And whan Joseph hadd don al þat hem fel to do in þe temple, hij retourneden aȝein to Naȝareth.

*p.8,col.2.]

§ 5 Hou þat suete Jesus was exiled.

Afterward so com þe angel & apered to Joseph in a visioun, & seide hym þat he schulde take þe childe & þe moder & þat he were in Egipte euere tyl þat he dude hym to wyte; for whi Heroudes scholde seche þe childe for to slen hym. And he aros also suiþe by niȝth, and toke þe childe & þe moder & went to Egipt, and dwelled þere til þat Heroudes were ded. And whan Heroudes perceyued þat þe kynges were retourned in to her cuntre, and þat þai hadden so bigiled hym, þan wex he wel wroþ, and sent oueral his men & dude sle all þe children in Bedleem and of al þe cuntre aboute þat were of lesse age þan of two ȝere vpe þe tyme þat he hadde enquered of þe kynges þat seiȝen þe sterre. Bot also suiþe as Heroudes was ded, so com þe angel to Joseph in Egipte and bad hym turne aȝein, and seide hym þat hij weren dede þat souȝtten þe chi[l]de to sle. And Joseph dradde hym to turne aȝein in to Bedleem, for Heroudes son þat regned in Jude. Ac for his fader & for þe amonestynge of þe angel, he ledde

13. [*b*]*e*: *he*. 15. *schal*] *& schal*.

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þe childe & þe moder in to Galile and woned in Naȝareth. And þe childe wex & þrof & was ful of þe grace of almiȝtty God.

§ 6 Of þe childehode of Jhesu Crist.

And whan þat Jesus Crist was tuelue ȝere olde, so bifel at þe feste of esturne þat Joseph and Marie wenten in to Jerusalem, as þai were woned to don ilch ȝere, and Jesus ȝedo wiþ hem. And whan þai schulden retourne fram þe feste aȝein to Naȝareth, þe childe bilefte bihynde in þe cite. Þat þai nysten nouȝth, so þat hij wenten forþ a iourne & wenden þat þe childe hadde ben in þe route amonge þe folk, and souȝtten þe childe amonge her aqueyntes & hij ne miȝth nouȝth fynden hym, and turned hem aȝein to Jerusalem for to seche þe childe. And þe þridd day þai founden hym among þe maistres of þe lawe, herande and axande. And alle þat hym seiȝen & her[d]en weren abayst of his wytt & of his ansuere. *And þan spake his moder to hym & seide: 'Son, whi hastou done vs þis? We þe haue souȝth wiþ mychel sorouȝ.' And Jesus ansuered: 'Wharfore souȝth ȝe me? Ne wite ȝe nouȝth wel þat j moste be in my fader nedes?' An hij ne vnderstode nouȝth what he seide, for he spake of his fader of heuene. And hij comen doune of þe temple and wenten wiþ hym to Naȝareth. And his moder holde alle þise þinges in hire hert. And fram þat tyme forþwardes schewed Jesus his wisdam & his curteisie day by day, and made hym to be loued of God & of þe folk.

*[p. 4, col 1.]

§ 7 Hou þat Jhesus was baptiȝed.

Whan seint John hym hadde baptiȝed, he went in to desert tyl he were of þritti winter elde. And þe kyngedom of Jerusalem was þan parted þorouȝ þe Romaynes in foure parties. And þo com þe Holy Gost & badde hym wende forto preche to þe folk þat hij turnede hem forto resceyuen Crist, for he was neiȝ. A[nd] seint

16. *her[d'en]* second *e* nearly defaced. 33. *to]* above the line.
34. *A[nd]*: *As.*

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John went þo al aboute þe flum Jurdan and preched þat folk schulde knoulechen her synnes, and hij were baptiȝed in his name þat scholde com after hym. And Jones mete nas bot ramesones and wilde-nepes, & his cloþing of þe here of a camayle, and a þwonge aboute his myddel. Þo com þe folk of religioun in þat tyme, þat weren yceleped Phariseus, forto be baptiȝed of hym. And seint Jon þem bad þat þai schulden be digne to penaunce, & þat hij schulden nouȝth tristen hem vpe her kynrede þat weren sumtyme so wel wiþ God: for whi God miȝth make also gode men of hem þat noman hadde hope jnne. And no more nolde God delaye it þat he it ne wolde done ilch man after þat he it deserued. And þo askeden þe folk what hij schulden do, and hou hij miȝthten be saued. And seint John hem ansuered þat hij schulden ȝiue almes to þe pouere for Goddes loue. And also þai askeden hym, which weren þe heþene bayliues seruauntȝ þat weren yclepid publicanes, [what] þat hij schulde do. And he ansuered and seide þay ne schulde greue noman ne fynde non enchesoun to [noman] wiþ wrong, ac vche man holde hym to his owen dedes. And þ[o] wenden al þe folk þat Jon hadde ben Crist, and senten þe Jewes fram Jerusalem & þe Phariseus and prestes and deknes to hym forto asken what þat he was. And he hem ansuered þat he nas nouȝth Crist, ne Helie, ne no prophete. And þo hij bisouȝtten hym þat he schulde ȝiue hem sum ansuere þat hij miȝth seyen to hem þat hadden hem þider sent. And he seide hem þanne þat *it was he þat Ysaie þe prophete spak of þat schulde come tofore Crist forto make redy þe weie. And þo askened hij hym whi he baptiȝed þe folk siþen þat he nas nouȝth Crist, ne Helie, ne no prophete. And he hem ansuered: 'Jch,' he seide, 'lyfte ȝou of þe watere for penaunce. Ac anoþer þing is in erþe amonges ȝou þat ȝe ne knowe nouȝth, he þat ne haþ no pere, & þat is digner & more worþi þan ich am, þat schal ȝou baptize in þe Holy Gost. And he schal iugge all men for suich as he findeþ hem, and he schal hem ȝelden mede after þat þai haue deserued it.' And in þat tyme com Jesus fram *[p.4,col.2.

18. [*what*] *þat hij schulde do*]. Cf. *infra*, l. 24. 21. þ[*o*]: þe. 36. *he*] above the line.

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Naȝareth to þe flum Jurdan forto be baptiȝed of Jon þe Baptyst. Ac seint Jon defended hym & seide þat it bifel bettere hym to be baptiȝed of hym, þan Jesus of hym. And Jesus ansuered & badd hym done it, for also mychel as it bifel to hem to done, to ȝiuen oþer ensample of al manere þing, & namelich of lowenesse. And þo baptiȝed John Jesus. And whan he was baptiȝed, and was in praiere for hem þat resceyueden baptiȝinge in his name, so com þe briȝthnesse of heuene & þe Holy Gost, & aliȝth wiþinne hym. And þe vois com fram heuene of God his fader & seide to hym: 'Þou art my dere son, of wham ich am wel apayed.' And Jesus was þo entred in his þrittide wyntere of elde, & ȝut wenden men þat he hadde ben Josephes son.

§ 8 Of þe fastynge of oure lorde Jesu Crist.

Also suiþe as Jesus had esceyued witnesse of al þe Trinite at his baptiȝinge, so ledd hym þe Holy Gost, þat he was fro þe folk in desert forto be tempted of þe deuel. And whan he hadde ybe wiþ þe wilde sauage bestes in fastynge fourty daies & fourty niȝttes, þan bigan he forto haue hunger. And þo cam þe deuel to hym & seide: 'ȝif þou art Goddes son, þan make bred of þe stones þorouȝ þine owen word.' And Jesus ansuered hym & seide þat man ne liueþ nouȝth onelich in bred of bodilich sustenaunce, ac God may þorouȝ his comaundement holelich susteigne man. After þat toke þe fende hym & ledd hym to an heiȝ mountayne, and schewed hym wodes & feldes & tounes & alle þe feire þinges of þis werlde, & hiȝth hym þat he wolde ȝiue hym all þat he seiȝ wiþ þat he fel adoune & honoured hym. Þo ansuered Jesus & seide: 'Goo þou, Sathanas; for it is writen þat man schal honoure & serue God onelich.' Þo tok þe fende hym & brouȝth hym to Jerusalem, & sette hym þere vpon a þyler onheiȝ in þe temple, & seide to hym ȝif he were Goddes son þat he aliȝth adoune, for God hym hadde so

17. [þe]: *to*. 18. *whan*] in the margin. 29. þat] þat þat.

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bihoten by Dauid þe prophete þat his *aungel schulde hym bere ouer al, þat he ne hyrte hym nouȝth. And Jesus ansuered hym and seide: 'God it defende þat man schulde hym assaye forto helpen ȝif he wolde be saued, ac helpe hym self.' Þo left þe fende hym pere, & þe aungels comen doune fram heuene & serueden hym in al þinge. *[p.5,col.1.]

§ 9 Of þe first disciples þat Jesus had wiþ hym.

Sjþþen þat suete Jesus was þus in desert he com aȝein to seint Jon þe Baptist, & Jon also swiþe a[s] he saghȝ hym he seide: 'Loo, here Goddes lombe, þat doþe away þe synne of þe werlde. Þis is he þat ich spak of, þat a man schulde come after me þat was tofore me. And forto schewen hym, so com ich forto baptiȝen hym, as þe folk & ich seiȝen þe Holi Gost aliȝth wiþinne hym in liknesse of a white culuer; & þat was tokne forto knowe Crist. And me he ȝaf þe Holy Gost whan he sent me to baptiȝen. & perfore ich segge þat þis is Goddes son.' A noper tyme stode John & two of hise disciples & seiȝen whare Jesus ȝede, & he seide: 'Loo whare geþ Goddes lombe!' And þe disciples ȝeden to Jesu and asked hym where þat he woned. & Jesus ledde þem hom to his jn & herberewed þem þat niȝth; for it was passed ouer none. Þat on of þem two was Andrew, Simondes broþer. And he went & souȝth Simonde, his broþer, & tolde hym þat he had founden Crist, & brouȝth hym to Jesu. And also suiþe as he seiȝ hym, he seide hym þat he was Simond, Johannes son, & þat he schulde hote Peres. And on þe morne cleped Jesus Phelip, þat was her cosyn of Bethsayda, & sjþþen fonde Philipp Natanael & tolde hym þat he hadd founden Crist, & ladde hym to Jesu. & whan Jesus hym seiȝ he seide: 'Þou art a riȝthful Jew in whom no treccherie nys.' And þan spak Natanael & asked Jesus hou þat he knewe hym. & Jesus seide hou þat he hadde seiȝen hym vnder a fyge tree tofore þat Phelip cleped hym. And þan seide Natanael: 'Maister, þou art Goddes son, & þou art kyng of Jsrael.'

19. *geþ*] *geþ ges.*

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And Jesus hym ansuered & seide: 'Leuestou it for ich seide þe þat ich þe seiȝ vnder þe fygere? More þan so mychel schaltou sene, for þou schalt se þe heuene vndo & Goddes angels mounten & aliȝtten vpon me.'

§ 10 Hou Jesus made wyne of † water.

Þe þridde day com Jesus in to Galilee, & was ladde vnto a feste wiþ hise disciples þere his moder was. And so bifel þat þere failed wyn. And his moder seide hym þat hij hadde no wyne. And Jesus seide þat þe [hour] was nouȝt ȝut comen þat scholde schewe his power. & þo bad his moder to þe seruauntȝ þat hij scholden do al þat he badd hem do. Now were þere sexe *boketes þat þe gode man & al þe meigne wesshen of, euerilch of þe mesure of þre galouns. And Jesus bad hem þat hij schulde fullen hem ful of water. & hij fulden hem ful as suiþe. & Jesus bad hem taken hem vp and beren hem to hym þat was chief of þe fest. & hij nomen hem vp and beren hem forth. And as suiþe as þe gode man hadde dronken þere of, he cleped þe botiler to hym and seide: 'Euerych wise man setteþ first þe best wyn, & whan þe men beþ dronken þan þai setten forþ þat is lesse worþi. & þou haste kepte þe best wyne euer tyl now.' Þis was þe first miracle þat Jesus dude. & for þat leueden hise disciples in hym.

*[p.5,col.2.]

§ 11 Hou þat Jesus hym bare whan þat he schewed hym first.

Sjþen went Jesus wiþ his moder & wiþ his disciples in to Capharnaum & duelled þere a while. And also swiþe, atte fest of estren, he went hym in to Jerusalem, & com wiþinne þe temple and fonde þere hou men solden oxen & schepe & culueren for to offren. & he seiȝ þere sitten þe chaungers of þe moneye forto maken her chaunge. And Jesus made scourges of cordes & drof hem out vchon and

† *of*] & deleted, and *of* written above the line.
4. *me*] *men*. 9. [*hour*]: *man*.

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her bestes, & schadde her moneye & caste adoune her boordes. And to hem *þat* selden þe culueren he badde hem done hem away, and þat hij maden nomore his faders hous an hous of marchaundise. And his deciples recorde-
5 den þo þat it was writen þat þe solace of þe hous scholde hote Cristes flessh. And þe Jewes sei3*en* hou þai demeden hym, and þan asked hij hym what tokne *þat* he shewed hem & where he lerned þat he hadde power forto do so. And Jesus ansuered hem and seide *þat* þe[i3] hij destrued
10 þe t*em*ple he wolde make it a3ein in þe þridde day. And þe Jewes ansuereden hym a3ein & seiden þat þe temple was in makyng sex & fourty 3ere, & þat hij mi3tten nou3th leuen þat he mi3th do so, ne so sui*þ*e make it a3ein. Ac hij vnderstoden of þ*e* temple þat was made of
15 ston, ac he seide þat of þe temple of his owen bodi. And also as he was þ*er*e at þe fest of pask many on leueden on hym for his merueiles þat he dude. Ac he ne tristed no*þ*ing in hem, for he wiste wel her hert and her þou3th. Now was þ*er*e þo a prince of Jewes, a Pharisewe, þat men
20 cleped Nichodemus. & he com by ni3th tyme to Jesu & seide hym þat he wist wel þat he was a Goddes halue, for whi noman mi3th do þe miracles þat he dude bot 3if God were wi*þ* hym. And Jes*us* hym seide þat he more moste bileuen, for whi no man mi3th entren in to þe blis of
25 heuene bot 3if he were ybaptiz*ed* in water and þorou3 þe *Ho*l*y* Gost ybore ano*þer* tyme. And as Moyses arered þe • [p.6,col.1.
neddre in desert forto saue þe folk, also bihoued nedes þat he were hei3*ed* on cros þat alle þat leued on hym schulde*n* be saued. For so, he seide, loued God þe werlde þat he
30 3af his son þat alle þat leued in hym schulden haue lyf wi*þ* outen ende. For whi God ne sent nou3th his son in to þe werlde forto da*m*pne it, bot he sent hym forto saue*n* it. & who so leue*þ* in hym ne schal neu*er* be dampned. And who so leue*þ* in hym nou3th he schal sone ben
35 ydampned, for as mychel as he leue*þ* nou3th in Goddes son. And þis is þe skyl of the juggement, þat God hym sent li3th in to þe werld & þe folk loued more derkenesse þan li3th, for her dedes weren wicked. & who so do*þ*

9. þe[i3]: þe in margin.

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yuel he haþ leuer derkenesse þan briȝthnesse, þat he ne be wiþtaken. And who so doþ wel, he comeþ boldelich to þe liȝth. & who so doþ so, it semeþ wel þat hij beþ wiþ God.

§ 12. Hou seint John bad Jesus Crist wende aȝein.

After þat com Jesus in to Jude wiþ his deciples & baptiȝed þat folk. & John by þat oþer half baptiȝed þe folk also. And alsone comen þe Jewes to Jones deciples & seiden þat Jesus baptiȝing was bettre þan was here. And hij comen to John & tolden hym þat he þat he baptiȝed in þe flum Jordan baptiȝed in Jude, and al þe folk lefteu her baptiȝing and went to his. And John hem answered & seide þat hij wisten wel what he hem hadd tolde tofore hande oftesiþes, þat he nas nouȝth Crist ac he was sent toforne hym, & seide þat Jesus was as þe spouse & he riȝth as is frende, & þat he had gret ioye þat Jesus was more alosed þan he. For it bihoued nedes þat Jesus wex & þat he vnwex. For whi as mychel as it is bituene heuene and erþe as mychel was bituene hem. For whi God his fader hadde ȝouen hym þe Holy Gost wiþ outen mesure, & al þing he hadde in his power. And þerfore who so leued in hym he schulde haue þe lyf wiþouten ende. And who so leued nouȝth in hym he ne schulde neuer see þe blis þat euer schal laste, ac God schulde euermore be wroth wiþ hym wiþouten ende.

§ 13. Hou Jesus left Jude & went in to Galilee.

Afterward com John þe baptist & reproued Heroudes, þe kyng, of alle his wycked dedes þat he dude, & namelich of þat he hadde byreft Phelip, his broþer, of his wyf & hadde hire spoused. And Heroudes hym name & dude hym bynde & kast hym in prisoun. And alle þat weren in his court duden mychel after John þe baptist, & hadden

28. *byreft*] changed to *byrefde* by a later hand.

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slayn hym in haste bot þai dredden mychel þe folk. And namelich *his wyf waited hym euere forto slee, ac sche ne miȝth nouȝth com þerto for as mychel as þat Heroudes hym kepte alway, for þat he dredde hym mychel—for he wyste wel þat he was a goode holy man & a soþ prophete. And as sone as Jesus herde þat John was enprisoned & þat þe Pharisewes gruchcheden þat he baptiȝed so mychel folk, þo lefte Jesus Jude & wente in to Galilee. Now bihoued hym passen þorouȝ a manere of folk þat was cleped Samarithanes, þat in on half weren Jewes & in anoþer half hij weren payens: so þat he com biside a cite þat hiȝth Sykar, and he sette hym bisyde a welle. And as he satt biside þat welle, & his deciples weren wente in to þe toun forto bugge her mete —for it was neiȝ myd day of þe day—so com þere a womman of þe Samarithanes forto fecche water, & Jesus bisouȝt hire þat sche wolde ȝiue hym a drynk. & sche ansuered hym & seide, hou miȝth sche ȝif hym to drynk suppen þat he was a Jewe and sche a Samarithane?— for þe Jewes ne eten nouȝth ne drynken nouȝth wiþ hem. And Jesus hire ansuered and seide ȝif þat sche wyst what he were, sche wolde biseche hym þat he ȝeue hir water quyk. And þe womman hym ansuered þat þe welle was depe and sche nadde nouȝth whar wiþ þat sche miȝth drawe water. And sche asked hym where he scholde haue water quyk, for he nas nouȝth more worþi þan was Jacob þe patriark þat made þat welle & miȝth do wiþ þat water what he wold, and lete his bestes drinken. And Jesus hire ansuered & seide þat who þat dronke of þat watere he scholde anoþer tyme haue þrust; ac who so dronke of þat water þat he wolde ȝiuen, he ne schulde neuer haue þrust. And þe womman hym ansuered on scorne & seide: 'Sir, ȝiue me of þat water.' þo bad Jesus hire þat sche schuld fecche hire housebonde & comen aȝein. & sche seide þat sche nadde none housebonde. & Jesus hire ansuered & seide þat sche seide soþ, for sche had yhad fyue housebondes & he þat helde hire nas nouȝth hire housebonde. And sche retourned to oþer wordes also suiþe & seide: 'Sir, ich see wel þat þou art a prophete. Nou telle me whether it is bettre

*[p.6, col. 2.]

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forto honouren here, oiþer vpon þe mount Garazim, as deden oure auncestres, oiþer in Jerusalem?' And Jesus hire seide þat þe tyme was comen þat man þurte neuer recche noiþer of þat on ne of þat oþer, bot þat men honoure God & þe Holy Gost in alle stedes. Þo ansuered þe womman & seide sche wiste wel þat Crist scholde sone comen & scholde hem wissen & techen al þat hij scholden done. And Jesus seide þat it was hym self.
•[p.7,col.1.] Wiþ þat *comen his disciples fram þe citee, and hadden gret wonder þat he spak wiþ þe Samarithane; ac non of hem ne asked what he asked of hir. And sche lefte þere hire boket & went hire to þe citee, & tolde to þe folk þat sche hadd founden a man þat hadde hire tolde of all hire dedes þat sche had don in pryuete, & bisouzt[h] hem þat þei zeden forto witen zif it were Crist oiþer it nere. And þat whiles his deciples bisouzten hym forto eten. And he ansuered hem þat he hadde suich mete forto eten þat þay nyst nouzth of. And þan asked ilch oþer zif any man hadde brouzth hym any mete. And þan tolde he hem þat his mete was holelich forto do þe wille of God þat hym sent in to erþe. And þo comen þe Samarithanes to hym and leueden many in hym þorouz þe segginge of þe womman & bisouzten hym þat he wolde entren in to þe citee. And he entred and dwelled wiþ hem tuo dayes. & many leueden in hym for his sarmoun & seiden to þe womman: 'Nou ne leue we it nouzth for þi word, for we it haue yseize oure self & herde þat he is soþfast prophete and saueour of þe werld.' And þe þridde day went Jesus out of þe cite and com in to Galilee, & seide þat euerych prophete is werst honoured in his owene cuntre þan in oþer strange cuntrees. And for þan þat hij hadden seizen þe myracles þat he þere hadde don & at þe paskes in Jerusalem, so was he resceyued of þe folk of þe cuntre.

14–15. *bisouzt[h]*: *bisouzten*. 32. *for þan*] *nouzth for þan*.
33. *at*] above the line.

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§ 14 Hou þat Jesus heled þe prouostes son.

Afterwardes com Jesus in to Chana Galilee þere þat he had made of þe water wyn. And þe prouostes son was sek of Chapharnaym. And þilk prouost, þo he herd þat Jesus was comen in to Judee, he com to Jesu and bisouȝth hym to wende in to Chapharnaym to hele his son. And Jesus reproued hym and seide þat hij nolde nouȝth leuen in hym bot ȝif hij seiȝen hym do miracles. And þe prouost bisouȝth hym to haste hym suiþe & go forþ wiþ hym er þat his son were ded. And Jesus hym ansuered and seide þat his son was hole and fere. And he leued þat Jesus hym told and ȝede hym forþ. And as þat he com to Chapharnaym his sergeauntȝ comen aȝeins hym and tolden hym þat his son was hole and warisshed. And he asked what day þat his son was warisched. & hij ansuered hym and seide þat atte houre of mydday had hym leten þe maladye. And þo vnderstode he wel þat it was þe selue houre þat Jesus seide he was warisched. And fram þat tyme forþwardes he bileued in Jesu, and al his meynee.

§ 15 Hou þat Jesus preched in þe schippe to seint Peter þapostle.

* Sþen com Jesus to þe see of Tyberye, and mychel folk hym siwed forto here his sarmoun. And þo were þere tueye schippes houende biside on þe water, and þe fysshers weren went out forto wasshe her nettes. And Jesus entred in to on of þe schippes, þat was Simondes faders, and bisouȝth hym þat he stired þe schip a litel fram þe londe. And so he sat in þe schipp and preched to þe folk. And whan þat he hadd fynyssched his sarmoun, he bad hym styre þe schipp in to þe depe and leggen her nettes. And Simond hym ansuered and seide þat hij hadden al niȝth trauailed & ne hadden ytake riȝth nouȝth, ac vpon hise wordes hij wolden legge in her nettes. And

* [p. 7, col. 2.

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also suiþe as h[e] hadde yleide jn his nette, he toke so mychel fysch þat his nette to brake. And he clepid James & John, þat weren ȝebedees sones and weren Simondes felawes. And hij comen forto helpen hym, and fylleden boþe schippes so ful þat hij weren in poynt forto drenchen. And whan Symond seiȝ þat, he fel on knees to Jesu & bisouȝth hym þat he ȝede out of þe bote for he it was þat was synful. And all hij weren agast of þe takynge of þat fysch. And Jesus ansuered to Simounde and seide: 'Haue no drede'; for he schulde fysch after men fram þat tyme forþward. And hij also suiþe brouȝtten he[r] schippes to þe londe and lefte al þat þai hadden & foloweden Jesum awhile. And siþen hij retourneden hem aȝein to her myster, euer til Jesus hem cleped anoþer tyme.

§ 16 Hou þat Jesus com in to Naȝareth.

Siþen com Jesus in to Naȝareth þere he was norissched. And he aros vp on a saterday in þe synagoge and redd a lessoun of Ysaye þe prophete, þat was of þe godenesse of Jesu Crist. And he tolde hem þat it was of hym self þat þe prophetes hadden oft yspoken. And hij granteden wel and beren hym gode witnesse, and bihelden inderlich his fair berynge and hadden gret wonder of his suete wordes, and seiden amonges hem: 'What! Nys nouȝth þis Josephes son?' And Jesus hem ansuered and seide þat hij miȝthten þan seggen þat he dude in þe cite þe deuels craft as he hadde don in oþere stedes; bot þat, he seide, miȝth he nouȝth don: for whi no prophete is so mychel honoured in his owen cuntree as he is in straunge cuntrees. And for þi þe elde prophetes þan maden hem straunges oiþer wiser þan hij duden to her owen folk. For Elye þe prophete was nouȝth sente to no widow of Jsrael whan þe hunger lasted þre ȝer & an
[p.8,col.1.] * half, ac to a widewe þat woned amonge payenes in þe cuntre of Syches, þat sche miȝth be releued by hym; ne

1. h[e] *hadde*] *hij hadden.* 12. *he*[*r*]: *hes.*

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Elize þe prophete ne heled no mesel of Jsrael, bot Naaman þat was payene and Surryen. And whan þai herden þis, hij wexen all wrope and stirten up & caccheden hym out of þe toun, and ladden hym upon þe anged side of þe hei3 mounteyne and wolden haue done hym tumble adoune. And Jesus passed þorou3 hem and 3ede forþe his waye fram hem.

§ 17 Hou þat Jesus cleped seint Peter and his felawes.

Þo bilefte Jesus Na3areth and went hym in to Capharnaym & bigan baldelich for to prechen and to techen men to do penaunce for her synnes, & seide þat þe blis of God was nei3 hem þat wolden leue stedfastlich of þe comynge of Jesu Crist. And siþþe com Jesus goende by the see of Tyberye, and sei3 Simondes fader and Andrew his broþer fyschande in þe see. And Jesus hem cleped to hym and seide hem þat hij comen & foloweden hym, and he schulde make hem fysshers to fysshen after men. And hij also suiþe foloweden hym, and lefte[n] her botes and her nettes. And as Jesus 3ede a litel forþermore, he sei3 James & John his broþer wiþ 3ebede, her fader, dressande her nettes, & he cleped hem. And hij lefte[n] also suiþe her nettes and her fader wiþ her seruaunt3, and foloweden Jesum.

§ 18 Hou þat Jesus kast a fende out of a man.

After þat entred Jesus wiþ hem in to Chapharnaym, & com in to her temple vpon a saterday. And he bygan to prechen þat al þe folk had gret wonder þerof. Now was þere a man amonges hem þat hadde a fende wiþin hym. And þe fende bigan to crie, & asked Jesu 3if he were comen for to cacchen hym away and oþer fendes out of þe londe er þat her tyme com, and seide þat he wyst wel þat he

30. *hym*] *hym out; out* deleted by a stroke.

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was Crist. And Jesus comaunded hym þat he helde hym stille. And þe fende fleiȝ out of þat man also suiþe, & alle þo þat it seiȝen so weren abayst. And þis tiþing went aboute al þe cuntree. And Jesus went hym þo out of þe synagoge and com hym to Petres hous wiþ seint James and seint John. And Petres wyues moder was *þere* in a stronge feuer, & hij bisouȝtten alle for hire. And Jesus hire name by þe honden & made hire hole, & sche aros vp also suiþe & ȝede and *ser*ued hem. And also sone as þe sonne was gon to rest, so comen alle þe seke & þe dombe & þe blynde & wode men þat were ybounden of þat citee to Jesus jn. And he touched þem and hij were*n* all hole. & þe fendes þat Jesus drof to-
*[p.8,col.2.] forne hy*m* * so criden & seiden, certes þat he was Goddes son. And Jesus hem comaunded to be stille and lete*n* her criynge, & þat hij ne maden it nouȝth couþ. And al on þe morne Jesus went *priuelich* in to desert for to honouren and preye. And seint Petre went to sechen hym wiþ his o*per* felawes, and tolde hym þat al þe folk hym wayted. And þo com Jesus aȝein to þe folk. And whan þe folk hym hadde yfounde, hij wolde haue holden hym wiþ strengþe þat he ne ȝede efte fr*am* hem. And Jesus hem seide þat hym bihoued to *preche* in o*per* citees as wel as *þere*, & went hym forþ *prechynge* & chascynge þe fendes toforne hym þorouȝ out al Galile.

§ 19 Hou þat Jesus enchasced sex þousande & sex hundreþ and sexti & sex fendes, and after passed hym ouer þe se.

Þo seiȝ Jesus þat so gret pres of folk folowed hym, he comaunded his disciples þat hij scholden wende & passen þe see of Tyberye toward þe cuntre of Galilee in Gerasa. And as he ȝede towardes þe schipp, a maister seide he schulde folowe hym whider so he ȝede. And Jesus hym ansuered & seide þat he nadde no stede *pro*prelich his owen forto wende to. 'For whi,' he seide, 'þe briddes habbeþ

16. *nouȝth*] *nouȝth so;* *so* deleted by dots.

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her nestes & þe foxes han her holes, and ich ne habbe nouȝth where onne þat j may reste myne hede.' And þo to anoþer maister Jesus spak & bad þat he schulde hym folowen. And he ansuered & bisouȝth Jesum þat he miȝth go fyrst and biriȝen his fader. And Jesus hym ansuered & bad hym lete þe dede men buriȝe þe dede bodyes, and þat he ȝede forto preche þe blis of God. Anoþer maister þere was þat seide þat he wolde serue Jesu, bot he bisouȝth hym þat he miȝth wende hom & ordeyne his þinges and his hous. And Jesus hym ansuered and seide þat noman schulde legge hende on plouȝ and loke byhynde hym; for þat ne were no couenable þing to þe blis of God. And whan Jesus com to þe schipp wiþ his disciples it was neiȝ euensong tyme. And Jesus schipp went forþ wiþ oþer schippes by þat water, and þere com a suiþe stronge storme of weder þat alle þe schippes weren neiȝ ful of water and in þe poynt to adrenchen. And Jesus was þo a slepe bihinde in þe schipp in an oriole. And his disciples comen to hym and awoken hym, and bisouȝtten hym þat he saued hem þat hij were nouȝth perissched. And Jesus hem axede þan whare was þan her bileue. And þo were þai alle sore adradd. And also suiþe Jesus comaunded þe wynde and þe see forto be stille and *þat he ne blew nomore; and also sone it was stille. And alle þe folk hadden gret merueile þat þe wynde and þe see weren so stille and so bowȝeande to his wille. And also swiþe as he was ariued to þe londe, so comen tweye fendes out of þe graues, proude & wel stoute, so þat noman durste passen for hem, ne no stede myȝth holden hem. And alway stooden þilk tweie fendes in þe kreuesses of þe roche, criande and ȝellande and betande hem self aȝayn þe harde roche. And also swiþe as þai seiȝen Jesu, hij lopen aȝeins hym and fellen adoun & honoureden hym, and chargeden hym a Goddes halue þat he ne drof hem nouȝth out of þe cuntree. And also þe fendes bisouȝtten hym þat he ne drof hem nouȝth in to helle—for he badd hem gon. And þe fendes bisouȝtten hym þat he ne tourmented hem nomore. And Jesus hem asked hou many þai weren. And þe fendes answeredeⁿ and seiden þat hij weren a

*[p.9,col 1]

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legioun. (Þat amounted sex þousande and sex hundreþ and sexti and sex.) And hij bisouȝtten hym þat he wolde suffren hem to entren in to swyne þat hij miȝtten passen þe mountaynes. And Jesus graunted. And hij þo entreden wiþinne swyne, and also swiþe þai lepen and ronnen and adrencheden hem seluen in þe see wel in to two þousande. And þo þe hirdes seiȝen þis hij flowen to þe citee and to þe tounnes aboute, & tolden of þe aueynture þat was bityddе of þe fendes and of þe swyn. And þo comen þe folk alle lepande to Jesu and founden a fende sittande att Jesus feete, ycladde and al hole. And hij weren all abayscht þereof, and alle hij bisouȝtten hym þat he went his way fer out of þat cuntree, so mychel drede þai hadden of hym. And Jesus went hym in to þe schipp, and þo þat warisshed weren and al hole of her yuel, bisouȝtten hym þat þai myȝtten hym folowe. And Jesus badde hem dwelle and abide and tellen þe folk of þe cuntre hou þai weren delyuered of þe legioun of þe fendes. And hij wenten ouer al þe cuntree and tolden hou Jesus hem hadde warissched. And whan Jesus com in to Galilee alle þe folk comen to hym, for þat hij hadden gret longyng to his comynge.

§ 20 Hou Jesus saued a man þat was paralityk, and cleped to hym seint Mathew.

[p.9,col.2.] Þo com Jesus in to Capharnaum and *preched in an hous. And þere com so mychel folk and so many maistres and so many Phariseus and seten aboute hym þat noman myȝth come to hym. And wiþ þat comen foure men and brouȝtten a seeke man paralityk in a bedde, and wolden han brouȝth hym in and leiden hym tofore Jesu. And þo þai seiȝen þat þai miȝth haue none entre for þe folk and for þe pres þat þere was, hij cloumben on þat hous and vnþakkeden it and maden a gret gappe, and þorouȝ þe couples of þe hous hij leten þe paralityk adoune tofore Jesu. And Jesus, wan he sauȝe her bileue, he seide to þe paralityk

5. *lepen*] ? *lopen*. 13. *hym*] above the line.

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þat his synnes were forȝiuen. And þe maisters seiden þat he misdede, for whi he dude þat God ne fel nouȝth to do, and þat was to forȝiuen synne. And Jesus vnderstoode also swiþe what hij þouȝtten and asked hem whi hij þouȝtten yuel. For whi also liȝthlich miȝth he forȝiue his synnes as forto sauen hym of his yuel. 'And þat ȝe witen wel þis,' he seide, 'þat ich haue power in erþe to forȝiue synnes, Arise vp,' he seide to þe paralityk, 'and take þi bedd and bere it hom wiþ þe.' And also swiþe he aros vp and tooke his bedde toforne hem alle and bare it hom. And he hym self and al þe folk þonkeden God þat he hadde ȝouen Jesu swich power. And þo went Jesus forþ by þe coste of þe see, a[n]d al þe folk hym folowed, and he hem þo bigan to preche. And as he com aȝein by þe toun he seiȝ a man ioynen a fatte, þat hiȝtte Mathie Leui. And Jesus hym badde þat he it vndede. And he also swiþe bilefte alto gyder and ȝede wiþ Jesu, and made hym a gret gaderynge of folk in his hous. And many puplicanes and oþer synful men comen & eten wiþ Jesu and wiþ his deciples. And þe maisters and þe Phariseus comen and axeden of Jesus disciples whi þat he ete wiþ swich folk. And Jesus answered & seide þat he com forto clepe synful men to penaunce & none riȝthful men. For whi þe hole man ne haþ no nede of leche ac þe seeke man haþ myster, and God haþ leuer pyte and mercy þan vengeaunce. Þo comen seint Jones disciples þe baptyst, and þe Ph[a]riseus, þat fasteden, and axeden whi Jesus disciples fasteden nouȝth as þat hij duden. And Jesus ansuered hem and seide þat it ne bifel nouȝth þat felawes þat weren at þe bride ale schulden fast þerwhile þat þe feste lasted, *ac it schulde come þe tyme þat þe bridale schulde reste & þan schulden hij fasten. And on oþer half he hem seide þat no wise man makeþ none olde cloþes of newe cloþes, for whi þe newe cloþ wolde tere þe elde & þan were it wers. Ne no wise man doþe þe newe wyn to þe elde Iyes, for boþe hij scholde perisschen. Ne noman þat haþ goode elde wyn nyl drynke of þe newe wyn, for þe elde likeþ hym bettre.

*[p. 10, col. 1.]

13. *a[n]d*: *ad.* rubbed surface.
21. *axeden*] *axe-* touched up over
27. *Ph[a]riseus*: *phiriseus.*

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§ 21 Hou Jesus reised a man fram deþ to lyue & warisshed a womman.

And þo Jesus hadde þem þus yseide so com þere a prince þat hiȝth Jayrus, & fel on knees to Jesus feete & honoured hym & bisouȝth hym þat he scholde come & touche his douȝtter þat was þanne [neiȝ dede]—& he ne hadde no childe bot on. And Jesus aros vp also swiþe and ȝede wiþ hym, & his deciples hym foloweden and gret pres of oþer folk wiþ hem, and a womman þat hadde þe flux bledande twelue ȝere (þat vpe þe elde lawȝe non swich ne schulde come in no cite amonges no men). And so þan hadd þat womman dispended in leches al þat sche hadd, and hir nas nouȝth bot þe wers. So bitydd þat þis womman com in þe prees among þe folk & touched þe clopes of Jesu, for sche seide to hir self ȝif sche myȝth touchen þe skirtes of Jesus mantel þat sche scholde ben hole. And Jesus wiþstoode and asked who touched hym. & none of alle wolde ben aknowe. & seint Peter ansuered & seide þat it was gret wonder þat he wolde asken who þat hym touched, for why al þe folk þan presed on hym & aneiȝed hym. And Jesus seide he wiste wel þat summe hym hadden touched, for whi he hadd a vertu þat was gon fram hym forto helen sum wiȝth. And Jesus stoode stille & bihelde who it was. And þe womman, whan sche seiȝ þat sche ne myȝth nouȝth ascape, she com quakeand & fel on knes to Jesus feet and criede hym mercy & tolde toforn al þe folk hou hir was bitydde. And Jesus badde hir wende in pays, for her trewe bileue hadde hire saued. And whan Jesus hadd þus yseide, so comen þe princes sergeauntes and tolden hym þat his douȝtter was ded, and þat he ne trauailed Jesu nouȝth for hire forþer. And Jesus, whan he herde þis, badde hym þat he ne dredden hym nouȝth, bot þat he leued stedfastlich þat he miȝth hire helen, & he schulde hire sauen. And whan Jesus com in to þe prynces hous, þan fonde he

5. [*neiȝ dede*]: cf. *Later Wycliffite Version*, Mk. v, 23, *nyȝ deed*.
24. *com*] *c* nearly defaced.

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þe mayden ded, & þe folk wepeande & pleyneande for hire deþ. And *Jesus* badde þat hij ne schulde nouȝth wepen, for whi *sche nas nouȝth ded. And þo hij scorneden hym alle. & Jesus drof hem alle out of þe hous, & took þe fader & þe maydens moder & seint Peter & seint Jame [&] his broþer, & comen jn *þere* sche lay, & name hire by þe honde & seide aloude: 'Maiden, aryse vp.' & sche aros vp also swiþe & ȝede forþ. And Jesus comaunded þat m*en* schulden ȝiu*en* hire mete, for whi sche was of tuelue ȝere olde. And Jesus defended hem gretlich þat þai ne scholden tellen it noman. And noȝth for þan þe womman ȝede & telde al þe cuntre hou þat hir was bitydde.

*[p. 10, col. 2.]

§ 22 Hou þat Jhesus warisshed two blynde men.

And as Jesus went hym þennes ward, so com he & mette tweie blynde men; & hij criden mercy to Crist. And whan Jhesus com hom to his jn, hij comen toforne h*ym*. And Jesus hem asked ȝif þai leued þat he miȝth warisschen hem: & hij seiden, 'ȝe.' And Jesus hem ansuered & seide, riȝth as þai leueden so were it don. & hij seiȝen also swiþe. And Jesus þo hem defended gretlich þat hij ȝeden & tolden it noman: and hij ȝeden forþ & tolden ou*er* al þe cuntre. And also swiþe as hij were*n* ygon, so was hym p*re*sented a doumbe man þat hadd a fende wiþinne hym. And þe folk hadden gret wonder, and seiden þat *þere* nas neu*ere* er yseiȝen non swich in Jsrael. And þe Phariseus seiden þat he drof away þe fendes þorouȝ þe power of Belȝebub, her prince.

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§ 23 Hou þat Jhesus was despised in his owen cuntree.

Sjþþen went Jesus in to his owen cuntre, to Naȝareth, wiþ hise deciples, and preched in þe tounnes aboute. And þe folk had gret wonder of his wytt and of his werkes, & bigunnen forto speken amonges hem & seiden: 'What! Nys þis nouȝth Josepes son, þe carpenter, & Maries? And þe men & þe wymmen of his kynde, ne sitten hij nouȝth alle here amonges vs?' & alle þus hij seten & despiseden hym amonges hem. And Jesus hem ansuered & seide þat prophetes weren ouer al honoured saue in her owen cuntre, & namelich [bi] þo þat scholde ben her frendes & her aqueyntes. And þus weren hij so mysbileuande þat he ne myȝth nouȝth helen þere bot wel fewe, & þat was þorouȝ touchynge of honden. And Jesus hym schewed so þat hij hadden alle merueile þere of.

§ 24 Hou þat Jesus ches hym his twelue apostles.

*[p. 11 co. 1.

Afterward went Jesus prechеande ouer al þe contre of Galilee. & so mychel folk hym folowed of alle þe londes abouten, * & so many seek weren brouȝth, þat hij ne miȝtten nouȝth alle comen to hym. And þo went Jesus vpe þe mount of Thabor forto honouren, and al nyȝth he dwelled þere in orisounes. And vpon þe morowe he cleped his deciples to hym & ches hym þere þe twelue apostles. And seint James & seint John he cleped his Boanerges (þat is also mychel as þe þonder sones). And whan he hadde chosen þe tuelue apostles & hadde hem yne[mp]ned, he deliuered hem þe ten comaundementȝ of þe newe lawe—nouȝth þorouȝ destresse, ac þorouȝ þe manere of biheste—& seide: 'Yblissed be þe gostful pouere: for þe blis of heuene so is hires. Yblissed be þe bonair: for hij schullen haue þe londe. Yblissed ben [hij] þat wepen: for hij

25. *sones*] *sounes*. 26. *yne[mp]ned*: *yneþmned*.

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schullen be conforted. Yblissed ben hij þat desiren riȝthfulnesse as in mete & in drynk: for hij schullen be filde. Yblissed ben hij þat ben merciable: for hij schullen haue mercy. Yblissed ben hij þat han clene hertes: for hij schullen seen God. Yblissed ben hij þat louen pes: for hij schullen ben cleped Goddes sones. Yblissed ben hij þat habbeþ schame & anoyȝe for riȝth: for hiren is þe blis of heuene.' And whan he hadde þus yseide, he turned his wordes to þe apostles and gan hem teche, and seide what hij schulden be, & seide hem þat hij mosten be wel *pro*fiter and sikerer þan any of þe maisters oiþer þe P[h]ariseus of þe elde lawȝe: for whi þei weren þe liȝth of þe werld þat scholden techen alle o*þer*, & gouernen, & wisse*n*. And whan Jesus hadd hem ytauȝth þe werkes p*ro*fitelich—what hij schulden do, & þe vnderstondy*n*g þat hij scholden haue in her bileue, & hou hij schulden fleiȝe þe fals p*ro*phetes þat wolden hem aspyen—þo went Jesus dou*n* wiþ hem to þe folk þat hem abiden in a faire pleyne.

§ 25 Hou þat Jesus warissched and heled alle þat come*n* towardes hym in þe pleyne.

Whan Jesus com amonges hem in þe pleyn, þe folk preceden alle vpon hym forto heren hym speke, & forto ben yheled & warissched of hym: for whi o vertu so com from hym þat heled all þo þat hy*m* toucheden. And þo bigan Jesus to rehercen þe ten comaundementȝ & þe sarmou*n* þat he hadd p*re*ched to his apostles schortlich, and seide hem þat hem byhoued to be of more stedfast bileue þan hij þat weren of þe elde lawȝe, and þat hij mosten louen her enemyes, and ben deboneire and suffrande in alle þinges, and done to eu*e*ryche man as hij wolden þat men duden to hem. And he seide * þat hij mosten ben swich in alle poyntȝ þat þe mysbileuande folk ne teken no wicked ensample of hem, & þat hij scheweden her Cristendo*m* in dede, & nouȝth in woorde al one. And

* [p. 11, col. 2.]

10. *hem*] above the line.

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atte ende he seide, þat þo þat dyden þat þai herden of hym ne schulde þai neuer ben ouercomen, nomore þan þe hous þat haþ goode foundement ne falleþ for wynde ne for watre: bot þat þat haþ fals foundement it ne may suffre no tempest arst it freschcheþ and falleþ al adoune.

§ 26 Hou þat Jesus heled a mesel of his maladye.

Whan Jesus hadde hended his sarmoun he ȝede adoun & com wiþ þe folk towardes Capharnaym, so com þere a mesel & honoured hym & fel adoun toforne hym on his knees and seide: 'Sir, ȝif þou wilt, þou myȝth make me hole.' & Jesus hym touched & seide: 'J wil. Now be clene.' And also swiþe he was al hole. And Jesus hym badde þat he ne schulde telle it noman þat he hadde hym warisshed, ac þat he ȝede to offren þe offrande þat he comaunded þat þei schulden offren þat wolden be warissched and be clene. And he wente hym forþ and tolde ouer al þe cuntre þat Jesus hadde hym warissched, and made so mykel folk comen to Jesu þat he ne myȝth nouȝth entren in to þe cite wiþ þat folk, and for þan nedes he moste holden hym wiþ outen in deserte for þe gret pres of þe folk: and ȝut com þe folk more & more in ilche a syde to hym, bot many tyme he ȝede fram hem in to desert forto honouren his fader in heuene.

§ 27 Hou þat Jhesus heled centurions seruant.

Upon a tyme þan entrede Jesus in to Capharnaym. & comeþ a gret chyueteyn of an hundreþ kniȝttes, payens, þat hadde þere a sergeaunt þat was smyten wiþ þe palesie, and bisouȝth þe most honourable Jewes of þe cite þat þai wolden biseche Jesu for hym þat he wolde helen his seruaunt, for he was hym wel leue and dere. And hij comen to Jesu & bisouȝtten hym inderlich þat he wolde helen centurions

19. *for* þan] *nouȝth for* þan.

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sergeaunt. And hij seiden hym þat it were wel worþi þat he dude it hym, for whi he loued mychel þe folk, & þat he hadde made a synagoge. And Jesus hem answered and seide þat he wolde done it gladlich, & ȝede hym þiderwardes. And whan Jesus com neiȝ þe hous þe conestable sent hise frendes to Jesu, and sent hym * bode þat he ne schulde trauailen hym þider, for whi [h]e was nouȝth worþi þat Jesus come in his hous. Ac þat Jesus wolde sigge þat he were hole, & þan wist he wel þat he schulde be warissched: for oþer wiȝtte it had ytolde hym & his sergeaunt also, and he leued wel þat þe yuel schulde passen away and he schulde ben hole, ȝif Jesus it comaunded. And whan Jesus herde þis, he turned hym and seide to þem þat hym foloweden: 'Jch ne haue nouȝth founden so mychel treuþe in a Jew als in þis payene. And ich ȝou sigge þat many paenes schullen comen from ferre to þe blisse of God & schullen ben wiþ þe patriarkes in rest, & þise wicked folk schullen be cast in to þe pyne wiþ outen ende.' And þo seide Jesus of þe conestable to hem þat weren sent to hym: 'Riȝth also be it as he haþ yleued.' & hij turneden hom & founden þe sergeaunt warissched.

*[p. 12, col. 1.]

§ 28 Hou þat Jhesus sent his twelue apostles forto prechen.

Sjþþen went Jesus þorouȝ alle þe citees and þorouȝ alle þe castels, prechande and warisschande þe seek. And so mychel folk hym folowed þat hij comen as it weren wery schepe þat weren ouercomen by þe weye. And þo cleped Jesus his tuelue apostles, and ȝaf hem power & myȝth for to dryuen away þe fendes & for to warisshen alle þe seeke, and sent hem ouer al, and bad hem gon baldelich among þe Jewes and prechen þat Crist was neiȝ: and wiþ outen any mede þat hij heleden al þe folk. And he bad hem þat hij ne bere wiþ hem gold ne syluer ne oþer godes by þe waye, ne þat þai ne bere neiþer brede ne scrippe ne

7. [*h*]*e*: *ne*. 23. *þe*] above the line. 25. *so*] *so so*.
32. *and wiþouten*] *and wiþ outen and wiþ outen*.

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kirtels tweye ne staf, bot onelich hem self vpon fete and a ȝerde in her honde. And whan þai comen to cite oiþer to castel, axen þan who ware worþi to resceyuen hem, & þan gon & offre þere p*ar*doun, and þere to duellen til þat hem liked to wende þennes. And þat hij eten and dronken swich as men setten toforn hem. And ȝif any man hem refused, þan badde he hem wende out of þe citee oiþer out of þe castel, & þat [hij] schulde*n* wypen þe dust vnder her feete vpon her heueden in witnessynge þat hij ne hadde*n* noþing of heren. And he seide hem þat Sodom & Gomorie schulden haue softer juggement þan hij schulden haue þat resceyued hem nouȝth. And sippen warned Jesus hem of þe peynes & of þe tourmentyng * þat hij schulde*n* suffre for his loue. And he badde hem be wyse as seint Petre and symple as a douue. And at þe ende he counforted hem and seide who so hadde stedfast bileue he schulde be saf, and hij þat hem resceiueden schulden haue also goode mede as hij þat resceiueden hym sel[f], oiþer God almyȝtty, his fader. And þo he hadde hem ytauȝth what hij schulden done, & þus swetlich hadde hem ycounforted, hij wenten ouer al aboute þe cuntre, and precheden penaunce, and dryuen þe fendes away, and smereden alle þe seek and hem heleden.

* [p. 12, col. 2.]

§ 29 Hou þat Jhesus reised þe wedewes douȝtter from deþ to lyue.

Þo went Jesus in to a cite þat hiȝth Naym, and his deciples ȝeden wiþ hym and mychel folk also. & als he neiȝed þe ȝate of þe citee so com a ded body vppon a bere aȝeins hym, and þe folk of þe cite foloweden it. & it was a widewes douȝttere, and sche ne hadde nomo þan hire. And sche ȝede wepeande and pleynand her douȝttere. And Jesus, whan he seiȝ hire wepe, hadde gret pyte of hire, & badd hire þat sche ne weped nouȝth. And he ȝede and touched þe bere, & hij þat beren it stoden stille. & Jesus seide to þe ded, 'Aris.' And sche aros vp also swiþe and

8. *wypen*] *wyrpen*. 19. *sel*[*f*]: *seluen*.

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bigan to speke. And Jesus hire nom by þe honde and bitooke hir her moder. & al þe folk þo weren abayscht and þonkeden God. And þat dede went þorouȝ out al Jude, and al aboute þe rewme. And Jones deciples, þe Baptist, comen þere he was in prisoun, and seiden hym of þe merueile þat Jesus hadde done, forto witen of hym certeinlich ȝif þat he were Crist.

§ 30 Hou þat seint John þe Baptyst sent to Jesu.

Seint John hem ansuered & seide þat hij myȝtten seene hem seluen and heren þat he was Crist, and badd hem gon to Jesu on his halue & axe hym ȝif he schulde schewen hym self þat he was Crist, oiþer vche man it schulde vnderstonde of oþer. And whan hij comen to Jesu þai seiden hym as seint John hym sent bode. And Jesus þo warisched and heled many þat weren seek and ywounded, & he ȝaf speche & siȝth to many þat weren blynde & dombe, & he drof away fendes; & seide to Jones mesageres þat hij wenten aȝein to Jon & tellen hym þat þai hadden *herd & seene. 'Seggeþ to hym,' seide Jesus, 'þat þe blynde seen, þe croked gon, þe mesels ben clene, þe def heren, þe dede risen and lyuen, & þe pouere ben chosen for to preche Goddes woord, and hij ben yblissed þat ne ben nouȝth myspaide wiþ me.' And whan þat Jones messagers beþ agoo, þan seide Jhesus to þe folk of seint John, þat he nas nouȝth like a rede þat stireþ and waweþ wiþ cuerych wynde, 'ne he is nouȝth norisched wiþ deliciouse metes and drynkes as oþer men beþ in þis werld, ne he nys no prophete; ac he is more þan a prophete, for he is þe aungel þat God bihett þat schulde come & make þe weye tofore Crist.' And atte ende he seide þat þere nas neuer ȝut non heiȝer man ybore of womman. And al þe folk þat weren baptiȝed of hym, þo þai herden þat Jesus þus pra[i]sed hym, þan heriȝeden hij God & þonkeden hym.

*[p. 13. col. 1.]

17. *mesageres* written on erasure: *-sa-* almost defaced.
26. *wynde*] *wyn* written on erasure.

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Ac þe maistres and þe Phariseus þat weren nouȝth baptiȝed of hym, so hadden scorne of þat Jesus seide. & whan þat Jesus seiȝ þat, he seide it ferde also by hem as of þe children þat nolden noiþer lauȝen ne wepen wiþ her felawes. 'John þe baptist,' he seide, 'eteþ no bred ne drynkeþ no wyn, and ȝe siggeþ þat he is wode: and ich ete and drink, and ȝe siggeþ þat ich am a glotoun and dronkelew, & þat ich am frende to þe publicanes and to þe synful men.'

§ 31 Hou Jhesus conuerted þe Maudeleyne.

Þo bisouȝth a Pharisev Jesu þat he schulde ete wiþ hym. And Jesus entred in to his hous & sette hym to þe mete. & a womman þat hadde seuene fendes wiþ innen hire, & was alosed for a synful womman in þat cite, herd telle þat Jesus ete þere. & sche nom a box of oynement & ȝede & stoode byhynden hym, & smered Jesus feete, and wette al his feete wiþ teres of her eiȝen, and wiped hem wiþ here her, & kissed his feete & smered hem. & þo þat þe Phariseu it seiȝ þat Jesus hir suffred þus for to touchen hym & forto smeren his fete, he þouȝth onon in his hert þat ȝif he were verray prophete he schulde wite what womman sche were, & þat sche was synful, and nouȝth suffren hire forto touchen hym so also sche dude. And þo ansuered Jesus to þat Phariseu & seide, 'O þing j haue to telle þe.' & he bisouȝth hym & seide, 'Gode maister, telle onon.' And þan seide Jesus, 'A creauncer hadd tweie dettours, & þat on auȝtte hym fyue hundreþ pens and þat oþer auȝtte hym fyfty pens. Now ne hadde þai noiþer where of forto ȝelden *it, & he forȝaf þat dette to hem boþe. Now,' aske ich, 'Wheþer loued he most?' 'Jch leue,' quoþ þe Phariseu, 'þat he forȝaf most.' And Jesus hym seide þat he hadde riȝth iugged. And þo Jesus biturned hym to þe womman & bigan to seggen: 'Simond, seestou þis womman? Jch entred in to þine hous and þou ne ȝeue no watere to my feete, & sche wette my feete wiþ

*[p. 13, col. 2.]

30. *he*] *hym* deleted, and *he* written above the line.

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hire teres & wiped my ſete wiþ hire here. And þou ne kissedest nouȝth my mouþ, & sche ne letted nouȝth suþþe þat sche com in forto kisse my fete. And þou ne wessche nouȝth myn heued ne myne eiȝen, and sche haþ smered myne feete wiþ oynement—for which þing ich telle it þe þat many synnes ben hire forȝiuen. And þerfore ich loue hire mychel; for whi to wham þat most is forȝiuen, most is loued.' And þo seide Jesus to þe womman þat hire synnes were forȝiuen. And hij þat seten atte mete þouȝtten: 'What is he þis þat may forȝiuen synnes?' And Jesus hire seide: 'Goo, womman, and be in pes.'—For hir bileue hadde hire saued. And sche ȝede and dude hire wiþ oþer men þat Jesus hadde heled of her sekenesses & þat hem seweden and founden hem, spendynge of her owene propre goodes—Johan þat was Herodes stiward kokes wyf, & Susanne, & many oþer—and seweden Jesu þorouȝ þe citee & þe castels ouer al þere he preched.

§ 32 Hou Jesus ches hym sixty and twelue deciples.

After wardes þan ches Jesus hym sexti & twelue disciples, & sente hem toforne hym tweie & tweie to gyder ouer all þe cuntrees þere he wolde come. And he badde hem goo swiþe, & þat hij ne beren noiþer bagge ne scrippe ne hosen ne schone: bot forto schewen & wytnesse pes ouer al where so hij comen, to eten oiþer drynken what so men hem ȝeuen, and þat hij heleden þe seek ouere al where so þai founden hem, wiþ outen any mede, and þat hij duden þe folk to vnderstonde þat Crist was neer honde hem. And ȝif any cite forsooke hem, þan bad he hem þat hij schulden gederen þe dust vnder her feete, and seyen hem þat hij ne wolden nomore of her dust resceyuen, siþþen þat hij ne wolden nouȝth knowlechen her synnes & heren her prechyng. And þat þai schulden tellen þat Crist was neiȝ honde, & þat þai wisten wel þat Sodom and Gomorre

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*[p. 14, col. 1.] schulden haue softer *iuggement at þe day of dome þan hij schulden haue. 'For who so resceyueþ ȝou, he resceyueþ me; and who so despiseþ ȝou, he despiseþ me. & who so despiseþ me, he ne despiseþ bot þe deciple of hym þat me sent hider.' And þo bigan Jesus to blame þe citeeȝ þere he hadde preched and done many myracles, for þat hij wolden do no penaunce—Coraȝim, Bethsayda and Capharnaum; & seide ȝif þat so many myracles hadden ben done among þe payenes hij wolden hau don penaunce, and þerfore hij schulden haue harder iuggement þan þe payenes.

§ 33 Hou þat Jesus resceyued his deciples whan hij comen aȝein to hym.

And also sone afterwardes retournеden Jesus deciples aȝein to hym wiþ mychel ioye and tolden hym þat þe fendes weren bowȝeande to hem in his name. And Jesus hem seide þat hij schulden haue power for to enchacen þe serpeutes and þe scorpions and al manere fendes in his name, and nouȝth in her owene name: bot þat hij lokeden hem wel from veyn glorie. 'For whi,' he seide, 'ich seiȝ Sathan als dust falle fram heuene for his pride. And ȝif þat þe fendes ben sogettes to ȝou ne haue ȝe þerfore no pride ne ioye, ac þere of beþ ful ioyous þat ȝe ben chosen to þe blis of heuene by name.' And in þat ilk tyme bigan Jesus to assaye þe Holy Gost and ȝolde graces, & þanked God his fader þat he hadde chosen þe symple and þe lowe of hert to schewe hem so gret þinges, and nouȝth þe wise ne þe heiȝe men. And þan seide he & badde þat alle þo þat were trauailed & charged scholden come to hym & he scholde hem conforten. And afterwardes he seide to his deciples þat þai weren blissed þat myȝtten seen hise werkes & heren his techynges. For whi many prophetes & kynges hadden desired it & nas it hem nouȝth ygraunted.

18. *owene*] above the line.

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§ 34 Hou Jesus answered hem þat hym askeden which was þe grettest comaundement of þe lawȝe.

Þo aros vp a gret mayster of þe lawe and asked of Jesu what he schulde do þat he myȝth haue þe lyf wiþ outen ende. And Jesus hym asked what comaunded þe lawȝe þat man schulde done. & he ansuered and seide þat he[m] it comaunded þat man schulde loue God ouer al þing in his hert and in his soule and wiþ al his power and his pouȝth, and his neiȝborȝe as hym self. And Jesus hym badde so do *& he schulde haue þe lyf wiþ outen ende. & he asked who was his neiȝburȝ. And Jesus hym seide euerychman, & tolde hym a tale of a man þat ȝede from Jerusalem to Jerico and was taken wiþ þeues and despoiled and wounded al to þe deth. And a preest þat seiȝ hym lete hym ligge, and a dekne þat com afterwardes also. Ac a Samiritane, þat was paene also, þan hadde pite of hym and sette hym on his beeste and ledde hym hom & wesche his woundes wiþ oyle & wyne & serued hym þat niȝth. And vpon þe morne he took tweie pens to þe ostler and bisouȝth hym to take goode ȝeme to hym til þat he com aȝein, and he schulde hym ȝelden al þat he hadde more yspended. And þan asked Jesus of þe maister which of all þre was neiȝborȝ to hym þat was wounded. & he ansuered þat he þat hadde pite of hym. And Jesus badde hym gon & done also. Þat is to sigge, þat he schal done to euerych man as to his neiȝborȝ.

*[p. 14, col. 2.]

10. *Jesus*] *hym* deleted between *Jesus* and *hym seide*.
18. *took*] *hym* deleted between *took* and *tweie pens*.

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§ 35 Hou Martha herberewed Jesu Crist.

Afterwardes com Jesus in to a castel & entred in to Marthas hous (Maries suster Magdalene), and sche peyned hire to make Jesu wel att eise and for to seruen hym to paye als sche was woned to done. Ac Marie lete hir al done hir will and ȝede hire & satt att Jesus feete forto here his wordes. And þan com Martha and stoode tofore Jesu and seide: 'Sir, ne nyme ȝe no ȝeme hou þat my suster leteþ me seruen by my self al one? Biddeþ hire þat sche helpe me.' And Jesus hire ansuered & seide: 'Martha, Martha, þou art wel besy aboute many þinges & now nys myster bot of o þing. Marie hir haþ chosen þe better part which ne schal nouȝth hir be yreft.'

§ 36 Hou Jesus tauȝtte his deciples to prayen.

Siþen bifel þat Jesus was in a orisoun, and whan he hadde don on of his deciples bisouȝth hym þat he schulde techen hem forto bisechen, as John þe baptist hadde tauȝt hise deciples. And Jesus hem badde seggen her *Pater noster* ententiflich & wiþ goode wille. 'And riȝth wiþ þat com on of his goode frendes and bisouȝth hym of a lof for þe comynge of sum gest and beteþ at þe dore and crieþ, and he ne wolde nouȝth lete hem haue rest ne hise children slepe. ȝif al ne dude he it nouȝth for loue bot forto deliueren hym [he wil] arise vp and ȝif hym more
*[p. 15, col. 1.] þa[n] he asked.' Also *seide Jesus: 'Who so biseche þ ententiflich wiþ open hert his prayer schal ben herd toforne God. For whi þilk men þat han children, þeiȝ þat þai ben wicked hem self, ȝiue hem of her goode and contrarie hem nouȝth: and ȝutt wel more schal þe fader of heuene ȝiuen to hem þat hym bisechen wiþ goode hert wille.'

24. [*he wil*]: *and.*

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§ 37 Hou Jesus excused his deciples of þat hij tooken þe spices vppon þe sabat.

In þat tyme bifel þat Jesus went vpon a day þorouȝ þe corne. And his deciples weren afyngred and ȝeden tofore Jesu and tooken hem spyces and froteden þe kyrnels bitwixen her hondes and eten. And þan comen þe Jewes and þe Phariseus and nomen hem and biwryeden hem to Jesu þat hij hadden so done vpon her sabat. And Jesus hem axed ȝif þai hadden [n]ouȝth redde in book hou þat Dauid ete þe haly brede þat noman schulde ete bot þe preest whan he ne hadd non oþer mete. And on anoþer half he seide þat prestes þat seruen in þe temple and honouren [nouȝth] þe sabat ben e[x]cused þorouȝ þe dignite of þe temple. 'And here ben summe þat ben digneor & more worþi þan þe temple. And ȝif þat ȝe vnderstoden what þe scripture seiþ, þat God loueþ more mercy þan vengeaunce, ȝe ne hadden nouȝth dampned þe jnnocentȝ. For whi þe sabat is made for man, and man nouȝth for þe sabat: and ich am lord of þe sabat.'

§ 38 Hou þat Jhesus heled þe paralitikes honde.

Upon a noþer sabat Jhesus preched in a synagoge, & so was þere a man toforne hym þat his riȝth honde was paralityk. And þe maistres and þe Phariseus so aspieden ȝif he wolde helen any man vpon þe sabat, for þai wolden bywryen hym. And oþer þere weren þat axeden ȝif any man schulde helen oþer on þe sabat. And Jesus comaunded þe man þat he ȝede and stoode amyddes þe flore. And he ȝede and dude so. And Jesus hem axed ȝif me[n] scholden do goode oiþer yuel vpon þe sabat. & hij helden hem stille & ne ansuereden nouȝth. And Jesus þo to hem seide which of hem it were þat nolde noȝth wasche his schepe vpon þe sabat ȝif it were fallen in a foule diche. And ȝutt we

11. [*nouȝth*] Cf. *Mt.* xii, 5. *ben*] *and ben.*
12. *e*[*x*]*cused*: *encused*. Cf. heading of § 37.

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raþer scholde a man helen anoþer þan he scholde done a schoep. And þan seide Jesus: 'Jch rede wel þat men done good dedes vpon þe sabat.' And he bigan to *loken on hem riȝth wroþelich for þat he was atened of hem þat hij weren so blinde. And þo he seide to þat man þat he stretched forþ his honde. And he putte forþ his honde and was as swiþe hole.

*[p. 15, col. 2.]

§ 39 Hou þat Jesus warissched hem alle þat hym foloweden.

Þo went þe Phariseus and þe publicanes and bispeken hou þai miȝtten destruen and ouercomen Jesu. And Jesus went hym þo wiþ his deciples toward þe see, as he hadd fledd hem. And gret poeple of folk folowede hym on ylch a syde. And þere he heled alle þe seek þat toforne hym weren. And þo went Jesus in to schipp and sette hym þere jnne for þe pres of folk. And hij seten abouen on þe brynk. And Jesus bigan to prechen, and bisouȝtt hem þat hij ne schulde nouȝt tellen where þat he were. & þe fendes þer þey seiȝen hym comen, fellen on knees toforne hym and seiden þat he was Goddes son. And Jesus hem defended þat hij ne schulden nouȝth it schewen & þreted hem gretlich ȝif hij it duden.

§ 40 Hou þat Jesus warisshed þe wode blynde man þat had a fende wiþinne hym and drof † hym out of hym.

Sjþþen com Jesus in to an hous, and þe folk hym folowede and precede so mychel aboute hym þat he ne his deciples miȝtten nouȝth eten. And his deciples helden hem yuel bigiled & nouȝth ypaied þat Jesus was so besy & so peynyble aboute þe folk for to helen hem. And hij ȝeden out forto fecchen hym jn. And Jesus nolde nouȝth lette þerfore, ac name

6. *putte*] *pulte*. 22. *hym*] *hyym*.
† *drof*] *dro-* smeared.

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a woode blynde man to hym, þat was also doumbe, and drof a fende out of hym. And also swiþe he bigan to speke. And alle þe folk seiden þo þat it semed wel þat he was Crist. And þe maistres & þe Phariseus þat weren of Jerusalem seiden þat he drof þe smale fendes away þorouȝ þe power of Belȝebub her prince. And he cleped hem alle þo to gydre and ouercome hem wiþ fyue resouns þat hij seiden þat miȝth nouȝth be soþ. And þan badden hij hym þat he schewede hem sum tokne vpe þe firmament and þorouȝ þat schewen hem his power. And whan Jesus seiȝ þe folk hem wrappen, Jesus hem ansuered & seide þat hij ne schulden haue non oþer tokne þan of Jonas þe prophete. For whi, riȝth as Jonas was þre niȝttes & þre *dayes in þe whales wombe and siþen was [cast vpon þe lond], in tokne þat þe folk of Nynyue scholde ben ysaued ȝif þat hij wolden leuen in hym; and als schulde Jesus hym self be grauen in erþe and afterwardes arise fram deþ to lyve, in tokenyng þat alle þo þat leueden in hym schulden arise fram deþ to lyue. And þo seide Jhēsus þat þe folk of Nynyue schulden hem dampnen atte day of iuggement for þat hij leueden Jonas prechyng þat ne schewede none merueiles, and hij nolden nouȝth leuen hem þat dude so many myracles: and [also] schulde þe quene of Saba done, þat was paen, for þat sche com fram so fer forto heren þe wisdom of Salomon; and hij ne wolden nouȝth leuen in hym þat tauȝtte hem þe lawȝe of God in her owen cuntre wel bettere þan dude Salamon. And he tolde hem þat also schulde bitide hem as bitidd þat man þat hadde a fende wiþinne hym and was dryuen out of hym, and he ne wolde hym nouȝth amenden. And þan com þat fende aȝein to þat man and brouȝth wiþ hym seuen wers fendes þan he was, and entreden in to þat man wiþ al þat foule felawschipp. And whan he hadde seide þise wordes so swetelich and so wyselich, so com a woman in a kyrtel and al þe folk, cryeande wiþ heiȝe voice: 'Yblissed be þe wombe þat þe bare, and þe tetes þat þou soukedest.' And Jesus hir ansuered: 'Ac certes, blissed ben hij þat heren Goddes

*[p. 16, col. 1.]

6. *he*] *hij* with *ij* deleted & *e* written above.
15. [*cast vpon þe lond*] cf. *Jonas*, ii, 11.

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worde and kepen it.' And as Jesus spak þus peyniblelich to þe folk, so com his mo*dere* wiþ his cosynes and sente hym bode þat he schulde come and speke wiþ hir. And Jesus ansuered to hem þat hym clepeden, þat alle þo þat herden his worde and deden it, he loued also wel as his [moder] oiþ*er* his kynred.

§ 41 Hou Jesus ansuered to þe Pharisew þat hym*m* blamed.

Þo bisouȝth a Pharisew Jesu þat he com and ete wiþ hym. And he gr*a*unted. And als he was ysette to þe mete, þe Phariseu þouȝth in his hert þat Jesus trespassed, for as mychel as Jesus ne aros nouȝth tofore þat he ete, after þe vsage of her lawȝe, als hij hem seluen duden. And Jes*u*s hym vndernam of his wicked þouȝth & of h[is] ypocrisie, and þe maisters of her wicked ensamples. And he seide hem þat wel harder iuggement and vengeaunce þan euere ȝutt was taken siþen Abel was sleyn, schulde þan God take on hem for her mysbileue.

§ 42 Hou þat Jesus tauȝtte his deciples to fleiȝen auarice by ensaumple of tweie freres.

* [p. 16, col. 2.] * Afterwardes so bifel þat þ*er*e was to mychel pres aboute Jesu of folk. And þan bigan he apertelich forto warn*en* his deciples of ypocrisie, þat hij kepten hem wel þ*er*fram. And he warned hem, and badde hem be bolde of þe p*er*secucious and tou*r*mentyng þat þe Phariseus schulden hem done for his loue. And so com on of þe folk and bisouȝth Jesu þat he wolde sugge to his bro*þer* þat he ȝeue hym haluendel þe heritage of his fader. And Jesus hym ansuered and seide þe man: '[Who] makeþ me juge and p*ar*tener ouer ȝou?' Jesus seide to hys deciples þat hij keped hem wel fram auarice. 'For whi,' he seide, 'no plente ne may holde þe lyf of þe riche man.' And

13. *h*[*is*]: *her*. 27. [*Who*]: *þat*.
28. *seide*] *hym seide*.

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þan he seide hem a fair ensample of a man þat hadde richesse and mychel corne vpon a ȝere. And he biþouȝth hym þat he wolde breke his berne and make it more, and þereinne wolde he leggen his corne alto-gedre and alle his goodes. And þerejnne he wolde resten hym and eten and drynken and maken fest many ȝeres. And [God] hym seide þat ilk tyme: 'Fole, þis ilch nyȝth schullen fendes fechchen þi soule in to helle. And who schal habbe þan þat þou hast al y-ordeined?' And al þus schal bifalle, seide Jesus, to hym þat makeþ hoorde to hym self and nys nouȝth riche in God. And þan bigan Jesus to techen his deciples þat hij weren nouȝth to besy abouten her sustenaunce, ne abouten her mete, ne abouten her drynk, ne abouten her cloþing: ac þat þai weren almesful and turneden hem aȝein þe iuggement. And afterwardes he turned towardes þe folk and amonested hem þat hij schulden jugge þe tyme of þe comyng of Crist als as þai juggeden þe tyme þat was forto comen by þe walken and by þe skyes. 'For ȝif þat ȝe seene a cloude risen fram þe west, ȝe siggeþ þat it schal reynen: and so it bitideþ. And ȝif ȝe seene þe wynde turnen toward þe souþ, ȝe siggen þat it is hete: and so it is. And whi ne jugge ȝe nouȝth þe merueiles þat ȝe see nouþe?—for swiche ne comen neuere ȝut er nouþe. Nou leueþ þan þat Crist is comen, oiþer vengeaunce schal be taken on ȝou.'

§ 43 Hou þat Jhesus amonested þe folk forto done penaunce for enchesoun of þe Galilens þat [Pilate] † dude slen.

Þilk selue tyme so comen folk to Jesu and tolden hym þat Pilate hadde done slee a gret noumbre of folk of þe Galilees þat hadden gon wiþ a fals prophete vpon þe mount of Garȝim and offreden to Jesu her offrandes. And Jesus hem bihiȝth þat he schulde steiȝe to heuene þat hij schulden it alle seene. And þo com Pilate and slouȝ hem

22. *ne*] repeated.
† [*Pilate*]: *Heroudes*. Cf. two lines below; also *Lc.* xiii, 1.

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*[p. 17, col. 1.] alle. & þan seide Jesus *þat þilk men of Galilee weren nouȝth þe werst men of þat cuntre þeiȝ þat þai hadden þat deþ: ac God it hadde suffred of hem forto warne opere wiþ al þat hij amenden hem. And bot ȝif hij duden hij schulden alle rotien to gedre; and nouȝth hij al onelich, ac al þe folk of Jerusalem. For whi, also hem forto warny, God suffred sextene men to ben ouerfallen in Syloa in Jerusalem of a tourett, for to amenden alle þe oþer. And þan toke Jesus hem an ensample of a man þat hadde a fygeer among his vynes þat ne bare no fruyt. And he comaunded to þe vynour þat he hewe it vp. And he bisouȝth hym þat he lete it stonde stille þat ȝere & he schulde it schrede wel ententyflich. And ȝif it bere fruytt, wel were: and ȝi[f] it bare non, he schulde done it away þe nexte ȝere.

§ 44 Hou Jhesus heled a womman þat was bocched.

Afterwardes it bifel vpon a saterday þat Jesus preched in a synagoge, and heled a womman þat was bocched, þat hadd bene eiȝttene wynter croked þat sche ne myȝth nouȝth dressen hire to sytten vp. And þe maisters of þe synagoge hadden scorne þat Jesus hadde hir yheled vpon hire sabat. And hij comaundeden þe folk þorouȝ out þat hij comen þe sex dayes forto ben yheld of Jesu, and nouȝth vpon her sabat. And þo ansuered Jesus & seide to hem: 'Ypocrites! Which of ȝou nys it þat ne wil vnbynde his bestes & lete hem go dryṅk vpon þe sabat? And nere it noȝt gretter myster forto vnbynde þis gentil womman vpon þe sabat þat þe fende haþ bounden all þise eiȝttene wyntere?' And whan he hadd þus wel yseide, alle his aduersaries so hadden gret schame, and all þe oþer folk so hadden gret ioye of alle þinges þat he dude so dignelich.

3. þa*t*] þa*te*: *e* deleted.
11. þa*t*] repeated.
14. ȝi[*f*]: ȝi*t*.
22. þe] *in* þe.

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§ 45 Hou Jhesus preched þorouȝ ensaumples in þe schippe.

Siþen com Jesus to þe cee. And þere com so gret pres of folk abouten hym þat he ȝede and sette hym in a schipp and bygan to preche by ensample, and seide hem þat it was of hym as it was of a man þat sew his sedes. Þat o partie fel bisides in þe waye, oiþer vpon þe stones, oiþer in þe þornes; and þat oþer partie fel vpon þe goode londe. And siþen he seide it ferd by hym as by a man þat sewe goode whete in þe felde. And þerwhiles þat folk slepen, so com his enemy and siwe abouen darnel. And siþen he seide it ferde of hem þat it duden, als of þe corne þat wexeþ niȝth and day and alway til þe heruest and ne may nouȝth come to no profytt. And afterwardes he seide it ferd of hem as of a greyne þat groweþ wonderlich heiȝe, þeiȝ it be litel whan it is a kyrnel. And siþen he seide þat als it ferd by hem as of þe *leueyn þat makeþ þe doghȝe soure and forto rise, þeiȝ þat it be litel. Þo com[e]n Jesus deciples and bisouȝtten hym þat he schulde vndo hem þise ensamples. And Jesus hem vndede, and seide þat hij weren blissed þat hij hadden grace to vnderstonde his techyng, [and] þat þe folk were nouȝth worþi to vnderstonden it. And suþþen he seide hem anoþer ensample of tresore þat was hudde in a felde, and a noþer ensample of a preciouse margarite. & he asked hem ȝif hij it vnderstoden ouȝth. And hij ansuerden, 'Ȝe.' 'And þerfore,' he seide, 'euerych wys maister bitokneþ þe weiȝtt þat bereþ out olde þinges & newe, after þe sesoun foriueþ.'

*[p. 17, col. 2.

16. *als*] above the line. 18. *com[e]n* : *comon*.
20. *þat*] *and þat*. Probably *and* belongs to the following *þat* which in MS. is immediately below.

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§ 46 Hou þat Jhesus com in anoþer tyme in to his owen cuntre.

Sjþen went Jesus in to his owen cuntre, and preched in a synagoge so þat hij hadden alle gret wonder and seiden amonges hem: 'What! Nys he þis nouȝth Joseps son, þe carpentere? What! & is nouȝth Marie his moder? þanne ne beþ nouȝth James & Jon and Simond & Jude his breþeren? & his sustren, ne beþ hij nouȝth here wiþ vs? Where is it hym ycome þat he is þus wyse and þus myȝtty?' And Jesus hem ansuered & seide þat no prophete is so mychel leten of in his owene cuntre as he is in straunge cunt[r]ees. And fewe myracles he dude þere for her mysbileue.

§ 47 Hou þe Jewes folowenden Jesu for þat he hadde heled a man of þe palesie vpon þe sabat.

Afterwardes went Jesus to a feste in Jerusalem. And so [bifel] þat þere was in Jerusalem a cisterne þat hadde fyue porches þere alle þe seek men leyen of alle manere yuels, and vnderstoden þat þe aungel schulde comen & stire þat water, as he was ywoned to done oft siþes. And who so myȝth first come to þe water, after þat þe aungel hadde stirred it, he schulde be warisscheđ of what manere yue[l] so he hadde. Now was þere a man þat hadde yleie seek eiȝtte and þritty wynter. And Jhesus com vpon þe sabat & saghȝe þat he hadde longe yleie seek, & he asked hym ȝif he wolde be warisshed of his sekenesse. And he ansuered þat he ne hadde noman þat myȝth beren hym to þe watere whan it were stired: for whi euerych day er he myȝth come to þe water so comen þere oþer toforn hym. And þo badd Jesus hym arise vp and bere

27. *er he*] *er it* with *he* (almost defaced) above the line between *er* and *it*.

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hom his bedde wiþ hym. And also suiþe he was hole and stronge, and ros vp and bare his bedde homwardes. And þo seiden þe Jewes þat hij wenden þat he hadde ben warisshed at þe watre, & þat he ne schulde noȝt *beren his bedde vpon þe sabat. And he ansuerede hem and seide þat he þat hadde warisshed hym, badde þat he bare hom wiþ hym his bedd. And hij askeden hym who þat was. And he ne couþe nouȝth saie who it was. And afterward Jesus fonde hym in þe temple, and badde hym þat he ne synned nomore, so þat hym bityddе non vnpes & þat hym bitidde no wers. And þo ȝede he forþ & tolde þe Jewes þat it was Jesus þat hym warissched. And þo pursiweden þe Jewes Jesu, for þat he hadd warisshed & heled þe seek man vpon þe sabat. And þan made Jesus a longe sarmon, and schewed hem openlich þat he myȝth done alle þinges wel vpon þe sabat.

*[p. 18, col. 1.]

§ 48 Hou þat Jhesus went hym pryuelich in to desert whan þat he herd telle þat seint John þe Baptist was biheueded of Heroudes.

Sjþþen bifel þat Herodes helde a feste of his owene birþe wiþ alle þe grete lordynges of þe cuntre of Galilee. And Heroudes wyues douȝtter so tumbed tofore þe kyng amonges al þe folk, and paied so wel þe kyng, þat he swore þat sche scholde haue what þing þat sche hym bisouȝth, þeiȝ þat sche hym asked þe haluendel hys kyngdom. And her moder hire comaunded þat sche ne scholde noþing ask þe kyng bot seint Jones heued, þe baptist. And sche also swiþe asked seint Jones heued in a dische. And þe kyng bicom al sorouȝful; ac nouȝth for þanne for his oþ & for þe heiȝe men of þe londe, so lete he sorouȝ passen and ne wolde make no doel, bot comaunded to bryngen hire seint Jones heued in a dische. And sche it uame and ȝaf it hire moder. And þo comen seint Jones deciples and burieden his body, and afterward

11. *hym*] *hyym*.

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comen to Jesu and tolden hym hou seint John was ymartired. And þe apostles hemseluen comen and tolden Jesu hou þat hij hadden wrouȝth and ypreched. And Jesus badd hem þo alle þat hij schulde hym folowen priuelich in to desert, and þat þai resteden hem a litel while—for þat hij weren gretlich ytrauailed, and hij ne myȝtten nouȝth habben non space forto eten for þe pres of folk. And Jesus hem tooke alle wiþ hym and duden hem in a schippe, and passeden ouer þe watere in to a pryue stede in desert, and went hym vpon a mountayne and satte hym þere wiþ his deciples.

§ 49 Hou þat Jhesus, whan he was went in to desert, fedde fyue þousande men wiþ fyue loues.

*[p. 18, col. 2.] And whan Jesus was went in to þe desert wiþ his deciples, þe folk aspieden hym in euerych a side, in which halue þat hij weren ygon. And alle þe folk of þat cuntre *so lopen aboute, and brouȝtten alle þe seeke men and þe blynde and þe croked wiþ hem. And he went hym doune of þat mountayne for þat he hadde gret pite of hem, for hij leyen als it weren scheep by þe waye. And Jhesus hem bigan to conforten wiþ his swete wordes, and he warisshed alle þe seek of her maladie. And whan it was euensong tyme, his deciples comen to hym and beden hym þat he schulde lete men fechen hym mete for þat day. And Jesus badde his deciples to ȝiue þe pouere men mete, and hij ansuereden and seiden þat hij ne hadden nouȝth forto ȝiuen hem. And þo whan Jesus seiȝ þat þere were comen mo, þan seide he to seint Phelip: 'Where mowȝe we biggen mete forto fede wiþ al þis folk?'—And þat he seide to prouen hym, for whi he wist wel what he schulde done. And Philipp ansuered & seide þat two hundreþ penys worþ of brede ne schulden nouȝth suffisen forto parten it amonges hem, vchon of hem a schyuer of bred. And Jesus hym asked hou many loues hij hadden. And seint Andrew

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seide þat þere was a childe þat hadde fyue barly loues and two fissches, ac þat nys bot a litel worþ among so mychel folk. And þo comaunded Jesus þat hij schulden brynge forþ þe fyue loues and þe tweie fissches, and þat hij duden it parten among þe folk by hundreþes & by fyftyes, and done hem sytten adoune on þe gresse. And so hij duden. And Jesus loked towardes þe heuene and ȝalde graces to his fader, and blissed þe loues and þe fyssches and brake hem & deliuered hem to his deciples, and hij ȝeuen it to þe folk. And whan hij hadden eten as mychel as þai wolden, þan comaunded Jesus þat hij schulden gader þe relef to gider. And hij ȝeden and gedereden it, and filden twelue lepes ful of relef. And þo comaunded Jesus his deciples þat þai ȝeden alle aȝein in to þe schippe, and þat hij returneden aȝein to Bethsayda til þat he hadde deliuered hym of þe folk. And hij þo wenten hem forþ as Jesus hem comaunded. And alle þe folk, whan hij seiȝen þat Jesus hem hadde fedde so plenty[u]ouslich wiþ so litel þing, hij seiden certeynlich þat he was verray prophete. For whi þei seiȝen wel þat þere were fyue þousande men, wiþ outen children & wiþ outen wymmen. And þo þai speken amonges hem þat hij wolden alle maken hym her kyng wiþ strenkþe. & þer whiles was Jesus vpon þe mountayne for to honouren. And so bifel þat his deciples weren so bistadde wiþ tempest *þat hij myȝtten nouȝth passen in none manere. And whan it com towardes þe day vpon þat ny[ȝt]h, so com Jesus towardes hem vpon þe wawes. And he made semblaunt as he wolde haue passed hem. And þo hij seiȝen hym hij hadden alle so gret dredde þat hij quakeden and seiden þat it nas nouȝth bot fanteme. And Jesus spak to hem also swiþe, and badde hem haue no drede, for it was hymself. And þan ansuered seint Peter and seide: 'Sir, ȝif it be ȝe, comaundeþ þat ich com to ȝou vpon þe water.' And Jesus hym badde he schulde come. And seint Peter styrtte out of þe schippe, and ȝede vpon þe water to Jesu. And so com a gret wyndes blast, & seint Peter was sore adradde & bigan to

* [p. 19, col. 1,]

19. *plenty[u]ouslich*: *plentynouslich*. 26. *none*] *nonone*.
27. *ny[ȝt]h*: *nyȝh*, with the ȝ deleted.

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synke adoun. And he bigan to crie aloude to Jesu þat he schulde hym sauen. And Jesus also swiþe bede hym take his honde & helde hym *per*by, & asked hym why þat he was so sore adradd: & he ledde hym wiþ hym to þe schippe. And þe tempeste bigan also suiþe forto sesen, & þe schippe was also suiþe *pere* hij wolden ben. And vpon þe morowȝe þe folk þat Jesus had yfedde biþouȝtten hem þat *pere* nas no schippe bot þat schippe þat Jesus hadde brouȝth, and þat he nas nouȝth entred wiþ his deciples. And [hij] entreden in to anoþer schippe *þat* com from Thybery so forþ, and come to Capharnaum forto seche Jesu. And whan hij hym hadden yfounden, hij askeden Jesu hou it ferde of hym & hou hym was bitydde. And Jesus hem ansuered & seide þat hij ne souȝtten hym nouȝth for his sarmoun-nynge, bot for he schulde hem ȝiue mete. And he badde hem þo þat hij schulden sechen suich mete þat neuermore schulde roten. And [hij] ansuereden and seiden þat her auncetres hadden yeten manna in desert whan Moyses hadde ledde hem out of Egypte. And Jesus hem seide þat Moyses ne ȝaf hem nouȝth manna, ac God his fader ȝaf it hem. And he wolde more ȝiuen hem ȝif hij wolden bileeuen in hym, for he wolde ȝiuen hem his owen body and his owene bloode. And ȝif hij it eten & drunken hij schulden haue lyf wiþouten ende: and with outen þat, hij ne schulden neuere haue þe lyf with outen ende. And whan Jesus hadde þus yspeke mykel *pere* of, hij biguunen forto grucchen and for to speken, and askeden amonges hem hou it so myȝth be þat he myȝth ȝiue his flesche & his bloode to eten and to drinken. And many of his deciples hym leften and wenten fram [hym]. And þo seide Jesus to his twelue apostles: *"Wil ȝe go from me?' And sein Peter hym ansuered: 'Sir, to which oþer schulde we gon? Þou haste so riȝtful techynge and so swete woord, and þou biholest vs þe lyf wiþ outen ende. And þeiȝ alle ne vnderstonde we nouȝth þat þou seist, wel we witen þat þou art Crist, Goddes son.' And þo seide Jesus þat on of hem twelue was a fende. And þat he seide of Judas, þat hym bitraied.

*[p. 19, col. 2.]

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§ 50. Hou þat Jhesus heled alle þo þat comen to hym in Genesareth.

In þat tyme went Jesus in Genezareth. And also suiþe he was knowen of þe folk of þe cuntree; & hij lepen suiþe ouer al þe cuntre and brouȝtten alle þe seek to Jesu, & bisouȝtten hym, syttande on knees, nouȝth elles bot forto touchen þe hemme of his mantel. & he hem graunted. And all þo þat toucheden hym weren warisshed.

§ 51 Hou þat Jhesus ansuered to þe maisters þat reproueden his deciples for þat hij ne wesshen nouȝth her hondes er þat hij eten bred.

Siþþen com Jesus in to Galile. & comen þe maistres fram Jerusalem and seiȝen his deciples eten er þat hij hadden wasschen her hondes, vpe þe vsage þat Jewes hadden þat weschen er þat hij eten. And hij askeden Jesu wharfore his deciples ne kepeden nouȝth þe lawȝe and þe vsages þat her auncestres helden. And Jesus hem asked whi þat hij ne kepeden nouȝth Goddes comaundement; for whi God comaunded þat man schulde helpe fader & moder. And þe Jewes ansuerden & seiden þat it were better to ȝiuen her chateux in to þe temple þan forto ȝiuen it fader oiþer moder. And many oþer þinges hij duden aȝeins Goddes lawȝe þorouȝ her owene ordinaunces & þorouȝ her settynge. And þo cleped Jesus þe folk vn to hy[m] and seide þat þe mete þat entred in to her mouþes ne filed nouȝth man, ne nouȝth hym schent. And siþen whan Jesus com hom to his jn þan seiden his deciples þat þe Phariseus weren schent of his wordes. And Jesus hem badde 'Ne ȝiue ȝe no tale,' for hij weren alle blynde. And seint Peter hym bisouȝth wiþ goode wille of hert þat he wolde apertelich siggen hem his entent. And Jesus ansuered

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& seide þat þing þa[t] entreþ in to þe mouþ ne entreþ nouȝth wiþ jnne þe hert, & þerfore ne fileþ it nouȝth þe soule. Bot *fram* þe herte þorouȝ þe mouþ comen many wicked wordes, & þouȝttes, manslauȝttres, avoutries, fornicacions, fals wytnesses, sclaundres, envie, pryde, & folie: & alle þise þinges soylen þe soule. Bot mete to eten wiþ vnwasschen honden ne fileþ nouȝth þe soule.

§ 52 * Hou Jhesus heled þe Chananens douȝtter.

*[p. 20, col. 1.]

Siþþen went Jesus toward Surrye and toward Gades. & com an heþen womman of þat cuntree and bisouȝth Jesu þat he wolde cacchen out a fende þat was in her douȝtter. And Jesus ne ansuered hir no worde. And his deciples bisouȝtten hym þat he wolde dryuen þe fende *fram* hir, for sche hadde cried to hem and bisouȝth hem to bidde for hire. And Jhesus hem ansuered & seide þat he nas nouȝth sent bot to Jewes. And Jhesus þo went hym forþ al pryuelich and entred in to an hous. And þe womman com & fel at his feete and bisouȝth hym mercy. And Jesus hire seide þat it nas nouȝth goode to take þe bred þat children schulde haue & ȝiuen it þe houndes. And sche ansuered and seide þat þe houndes eten þe crommes þat fellen of her lappes. And þo seide Jesus to þe womman: 'Mikel is þi treuþ; & riȝth as þou wilt so be it done, & for þi trewe woorde is þe fend went out of þi douȝtter.' And whan sche com hom to hire in, sche fonde hire douȝtter liggen vpon hir bedde and þe fende out of hire.

1. þa[t]: *þan*. 7. *soule*] below the line.
15. *and*] repeated.

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§ 53 Hou Jesus warisshed þe doumbe & þe def, & went hym hom in to Galilee.

Sjþþe[n] com Jesus by þe coste of þe cee of Galile. And a man brouȝth anoþere man þat was deef & dombe, & bisouȝth Jesu þat he schulde hym touche. And Jhesus hym name & ledde hym away from þe folk, and sette his honde in his eren and touched his tunge wiþ his spatel and biheelde towardes heuene and kneled adoun and seide: 'Vndo and here.' And also suiþe þe man bigan forto speken and forto heren. And Jesus hym comaunded þat he ne schulde telle noman. And so mychel he tolde it, þe more [hij puplisshed it forþ] and hadden þe more merueile. And Jesus went hym vp on a mountayne and satte hym þare. And alle folk hym folowed, and brouȝth wiþ hem þe dombe & þe deef & þe blynde & þe croked and þe feble and alle þe seek, and casten hem doune at Jhesus feete, & he heled hem vchone.

§ 54 Hou Jhesus fedde foure þousande men.

In þilk tyme þat þe folk duelled so wiþ Jesu and ne hadden nouȝth to eten, so cleped Jesus [his] deciples and seide hem þat he hadd pyte of þe folk, for whi hij hadden ben wiþ hym þre dayes & ne hadden nouȝth what þat þai miȝtten eten; and fastande nolde he nouȝth le[te]n hem wende from hym, þat hij perissheden nouȝth by þe waye—for summe þat þere weren were comen from fer. And þo seiden his deciples þat hij ne hadden nouȝth *wharwiþ to feden hem, ne so mychel bred as hem byhoued ne myȝtten hij habben in desert. And Jesus hem asked hou many loues þai hadden. And hij ansuereden, 'Nouȝth bot seuene.' And Jesus comaunded þe folk to sytten adoune vpon þe erþe, and name þe bred & ȝalde graces & þonkynges to his fader God, & blissed it & brake it & ȝaf it to his deciples to

*[p. 20, col. 2.]

1. *Sjþþe[n]*: *SJþþem.* 11. *[hij puplisshed it forþ]* cf. iufra, 100, 18. 22. *le[te]n*: third and fourth letters blotted.

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parte*n* amonge þe folk. & litel fysches þai hadden, & þat he blissed & dude ȝiue*n* it hem. And hij eten so þat hij weren fulle. And whan hij hadden alle yeten, his deciples ȝeden & gedreden seuene leepes ful of relef. And ȝut were *þere* foure þousand men, wiþ outen children & wymme[n]. & þo lete *Jesus* hem passen.

§ 55 Hou Jhesus ansuered to þe Phariseus *in* Madago*n*.

Þo wente Jesus to a schippe, & went to þe cuntre of Magadon. & *þere* comen þe Phariseus, & bisouȝtten Jesu þat he schewed hem *sum* mane*re* tokenyng of heuene. And Jesus hem ansuered *þat* þe tokenynges of þe fair weder and of þe tempeste hij couþe knowen, & *þer*fore hij schulden habbe non bot of Jonas þe p*ro*phete.

§ 56 Hou *þat* Jesus *con*forted his deciples whan hij hadden forȝeten to take brede wiþ hem.

Siþþen went Jesus in to a schippe, & his deciples forȝeten to nyme bred wiþ hem in to þe schippe. And Jesus badde hem þat hij schulden fleiȝe þe wickednesse of þe Phariseus & of þe Saduceens and of þe Herodianes. And hij þouȝtten þat Jesus it seide for þat hij hadden forȝeten to take brede wiþ hem. And Jesus hem vndern*am* of her litel bileue, & badde hem þat þai schulden biþenken hem of þe relef of þe fyue loues and hou many men weren fedde *þer*wiþ. And þo vnderstoden hij þat Jhesus seide it nouȝth bot for þat hij scholden fleiȝe þe aprise of þe Phariseus & of þe fals bileueande men.

6. *wymme*[*n*]: *wymme*. 15. *hem*] *e* written above deleted *y*.

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§ 57 Hou Jhesus spytted in a blynde mannes eiȝen and heled hym.

Sjþþen com Jhesus to Bethsayda. & hij brouȝtten a blynde man tofore Jesu, & bisouȝtten hym þo alle forto hele þat blynde man. And Jesus name hym by þe honde & ledde hym out of þe toun, and spatte in his eiȝen and touched hym wiþ his honden & asked hym ȝif he seiȝ ouȝth. And þe man seide 'ȝe,' þat he seiȝ men gon and ferden as treen. And Jesus touched anoþer tyme his eiȝen, & þan he seiȝ alle manere þinges clerelich. And Jesus badde hym gon hom to his owen hous, & þat he seide to noman any þing.

§ 58 * Hou þat Heroudes douted hym of Jesu.

*[p. 21, col. 1.

In a tyme herde Heroudes tellen of Jesus werkes þat he dude. & he dredde hym, for þat he herde telle þat John þe baptist was risen fram deþ to lyve, and hym self þouȝth it also. And summe oþer seiden þat it was summe oþer of þe olde prophetes þat was risen from deþ to lyue. And þerfore he desired mychel for to see Jesu.

§ 59 Hou Jesus bare hym at þe fest [of] loges † þere he deliuered þe womman & heled a blynde man.

After þat so neiȝhed þe feste of loges and Jesus was in Galilee. And his cosynes baden hym þat ȝif he dude þe merueiles a Goddes halue þat he ȝede þan to þe feste to Jerusalem, þat his deciples miȝtten seene his werkes. For whi his owen cosynes ne leueden nouȝth in hym. And þo seide Jesus þat he nolde þan goo to þe feste, for þe tyme of hym ne schewed nouȝth ȝutt, ne nouȝth was ȝutt ycomen. Bot he badde hem wende vn to þat feste, for her tyme was euermore: for þe werlde hem loued & hated

† *loges*] *longes*.

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hym, for he spake yuel of hym. And þo wenten his cosynes to þe feste: and Jesus bilefte forto þat hij were gon, and suþen he ȝede after pryuelich. & þe folk þat was comen to þat feste askeden gretlich after Jesu. And summe seiden þat he was goode, & summe seiden þat he was wicked and bitraied þe folk. And whan þe feste was plenoer, þan com Jesus in to þe temple and preched to þe folk. And hij hadden gret merueile hou he couþe þe lawȝe & neuere hadde lerned lettre. And þo seide Jesus þat his techynge was nouȝth of hym self, bot of God his fader þat hym þider sent. And he reproued hem þat hij wolden hym slee, and schewed hem þat hij hadden wrong. For whi, ne hadden hij no circumcisioun vpon þe sabat? And hij ansuereden and seiden þat he mysdude, þat warissched and heled men vpon þe sabat. And þo seiden summe þat it was Crist. And summe seiden þat it was wonder þat þe princes tooken hym nouȝth, suþþe þat hij souȝtten hym forto slee & he was þere in presence. And whan Jesus hadde mykel spoken to þe folk, þe princes & þe Pharisens herden and seiȝen þat þe folk was gretlich ameued of Jhesus prechynge, and gedreden to gider men and setten sergeauntȝ forto take Jesu. Bot also suiþe as þai hadden herde his worde hij ne myȝtten habbe no wille to done hym none yuel ne non harme, ac retourneden hem aȝein to her lordes. And hij hem askeden whi þat þai ne brouȝth hym nouȝth wiþ hem.

•[p. 21, col. 2.] *And þe sergeauntȝ ansuereden and seiden þat neuor ȝutt spake man as Jesus dude. And hij askeden: 'Hou! What! Aren ȝe bigiled? Ne þencheþ nouȝth þat neuere none Pharisens ne leueden neuer ȝutt in hym, bot þis lewed folk þat ben acursed:' And þan spake Nichodemus & seide—who was it þat com tofore Jesu, þat was a god [man]—þat þe lawȝe dampned noman wiþ outen juggement. And hij hym askeden wiþ wrappe ȝif he were of Galilee, and seiden þat no prophete myȝth be ne come from þennes. & þus hij wenten hem hom to her jnnes. And vpon þe morowe Jesus entred in to þe temple & preched to þe folk. And þan comen þe maistres and þe

8. *to*] above the line. 13. *ne hadden hij*] *hij ne hadden*. Cf. Joh. vii, 23.

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Phariseus, and brouȝtten a womman amonge al þe folk þat was þo taken for avoutrie. And hij tolden it Jesu and askeden hym what hij schulden done wiþ hire—for Moyses comaunded þat men schulden stene swich a woman to deþe. And þat duden hij þat ȝif he hadde seide 'Stoneþ hire,' hij wolden alle haue destried hym & han seide þat he hadde ben to hastyf & to cruel. And þe folk þat helden hym so ful of pyte and of mercy wolden þe lesse haue loued hym. And ȝif he hadde yseide 'Lete hire go quyte,' hij wolden þan haue taken hym and holden hym als he þat ydone aȝeins þe lawe of God. & þo whan Jhesus seiȝ hem come he bigan to stoupen adoune, and purtrayed in þe erþe þat þe womman hadde no schame ne were yschent. And hij stoden toforne hym and askeden hym felonlich what þai scholden done wiþ þat womman. And Jesus redressed hym, & byhelde hem riȝth harde, and seide hem þat whiche of hem were wiþ outen synne caste to hir þe first ston. And also swiþe he stouped anoþer tyme adoune and purtraied eft in þe erþe. And þe Jewes also swiþe wenten hem out of þe temple, euer þe eldest fyrst, als sone as þei miȝtten gon. And whan Jesus seiȝ þat hij weren alle agon, þan turned he hym towardes þe womman wel suetelich and seide: 'Womman, where ben hij þat biwryeden þe? Ne dampned noman þe?' 'No sir,' sche seide, 'noman.' And Jhesus hire ansuered and seide: 'Ne ich ne schal dampne þe. Goo, & synne nomore.' And þo bigan Jesus to proue þat he was Goddes son, and þat hij weren þe deuels children, and nouȝt Abraham sones. And so longe he tened hem þat hij wolden haue stoned hym. And Jesus hidde hym and went out of þe temple. And als he ȝede out, he seiȝ a blynde man sytten þere þat was of his age. And Jhesus deciples askeden whereþere þat it were for his *synnes þat he was blynde, oiþer for þe synnes of his auncetres þat he was blynde borne. And Jesus hem seide þat for neuere noiþer, bot forto schewe þe power of God in hym. And þo spytted Jesus in to þe erþe & made a litel clay wiþ his spatel and smered þe blynde monnes eiȝen, and badde hym gon and wasschen hem at þe water of Syloy. And he ȝede, & com aȝein to Jesu seande. Nou his neiȝburs

*[p. 22, col. 1.]

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þat hadden yseiȝen hym blynde & pouer, ne knewen hym nouȝth for þat hij seiȝen hym seande. Bot nouȝth for þan he tolde hem þat Jesus hym hadde yheled. And for þat it was on þe sabate his neiȝboures hym ladden to þe Phariseus. And þai askeden hym hou þat it was, and in what manere. And he hem tolde þat Jesus hadde ydone it vpon þe sabat. And he seide it hem so swetelich and so dignelich for Jesus sake, þat for pure jre hij dryuen hym away. And Jesus herd telle hou þai dryuen hym away, and ȝede hym self after forto sechen hym. And whan Jesus hym had yfounde, he asked hym ȝif he leued ouȝth in Goddes son. And he ansuered and asked what was he þat. And Jesus hym seide: 'Ich it am.' And he also swiþe fel adoune to his fete and honoured hym, & seide þat he leued in hym. Nou hadden þe Jewes jugged amonges hem þat who so were biknowe þat Jesus was Crist, þat he schulde be done out of her synagoge. And Jesus bigan to schewe þat he was soþefast liȝth of þis werlde and trewe schepehirde, and þe princes & þe Phariseus so weren blynde and þeues & mansleers and bitauȝtte to þe fende.

§ 60 Hou þat Jhesus warned his deciples first of his passioun.

Afterwardes so bifel þat Jesus ȝede hym self prayande by þe waye, and his deciples wiþ hym. And Jesus asked what þe folk seide of hym, what man þat he were. And his deciples hym seiden þat summe wenden þat he were John þe baptyst, and summe wenden þat he hadde ben Elye, and summe oþer wende þat he were Jeremye, oiþer summe oþer prophete. And þan asked he hem what þai helden hym. And seint Peter ansuered and seide: 'Þou arte Goddes son, al hol[y] lyueande.' And þo ansuered Jesus hym and seide: 'J seie þe forsoþe þat þou art Petre on wham j schal founde my chirche. And þou schalt haue power in heuene and in erþe & in helle.'

16. *biknowe*] *biknowe amonges.*

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And þan bigan Jesus to schewe to his deciples þat hym byhoued to wende to Jer*usale*m forto be dampned of men þa[t] were*n* *ybore, and of þe maistres & of þe princes and of þe folk, and for to ben yslawȝe: and þe þridde day he schulde arise from deþ to lyue. And þo bigan seint Peter forto wipsegge hym þat he hadde yseide so, for whi þat schulde neue*r* bitide. And Jesus hym seide: 'Þou aduersaie, fleiȝe fro me, for þou me greuest; for whi þou ne takest no ȝeme of God bot of þe folk.' And þo cleped Jesus al þe folk to hym and to his deciples and seide to hem þat who so wolde folowen hym he moste forsake hym self and nyme eue*r*iche day his crouche vpon his bak and folowen hym. And he seide hem þat þe*re* were suich i*n* þe place þat ne scholden neue*r* dyen forto þat hij seiȝen hym comen aȝein and wende*n* þe*re* he wolde in to blis wiþ his fader to be glorified.

*[p. 22, col. 2.]

§ 61 Hou Jhesus was transfigured, and heled a man þat was lunatyk.

Eiȝtte dayes afterwardes Jhesus took seint Peter & seint James and sei*n*t John and wente hym vn to an heiȝe mountayne pryuelich forto preyen. And þerwhiles þat Jesus prayed his face bicom schyneande so þe sonne, and his cloþing bicom white als þe snow & riȝth briȝth. And þo comen Moyses and Elias and tolden hou he scholde be pyned in Jer*usale*m. And þo seide seint Petre to Jesu: 'Sir, it is goode þat we duellen here. ȝif it be ȝoure wille, do we so, sir, þre dayes felle: on to ȝou, ano þe*re* to Moyses, and þe þridde day to Hely.' And þus he seide for drede, for he nuste neue*r*e what he myȝth sugge. And wiþ þat hij seiȝen a briȝth cloude of þe firmame*n*t amonges hem, and a voice out of þat cloude spekande to hem & seide: 'Þis is my dere son of wham j am wel apayed. Now hereþ hym.' & hij fellen alle to þe erþe for gret drede. And Jesus name hem vp & seide: 'Ne habbeþ no drede.' And hij lokeden, & nouȝth hij ne seiȝen bot Jesu al one.

3. þa[t]: the third letter has been defaced.

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And als hij ȝeden adoun, Jesus hem defended þat hij ne tolden it noman þat þai hadden herde and seen til þat he were arisen from deþ to lyue. And þan askeden hij hym ȝif Helye schulde come tofore þe day of juggement. And Jesus hem ansuered and seide: 'Ȝis. He schal come and apparaile þe state of þe folk,' bot also þai schulden done of hym as þai duden of John þe Baptist or of hym self. And vpon þat oþer day, whan Jesus com doun of þe mountayne, so com þere mychel folk abouten hym. And Jesus com and fonde þe maisters disputyng wiþ his deciples tofore þe folk. And also suiþe as hij seiȝen hym hij runnen *alle aȝeins hym and salueden hym wiþ mychel drede. And Jesus hem asked of what þing hij desputeden. And þere com a man and seide þat he hadde ledde his son þat was lunatyk to his deciples, & his deciples ne myȝtten nouȝth warisshen hym. And Jesus hym badde þat he schulde brynge his son toforne hym. & he asked hym hou longe he hadde yhad þat yuel. And he ansuered & seide, supþen þat he was childe litel; and ofte siþes so hadde þe wicked fende kaste hym in þe fyre & in watre forto haue slayn hym. 'Ac ȝif þou myȝth ouȝth do þerto, suete sir, helpe me.' And Jhesus hym ansuered and seide: 'Jch may wel done it ȝif þat [þou] bileuest it.' And he cried al wepande and seide: 'Sir, ich bileue wel, ac helpeþ me mysbileuande.' And also suiþe as þe childe com towardes Jesu, he fel adoun as he was woned to done, and griselich demeyned, þat many seiden þat he was ded. And Jesus comaunded þe fende to wende out of hym suiþe, and he fleiȝ out in haste. And Jesus took þe childe als suiþe and bitauȝtte hym þe fader. And whan Jesus com hom to his jn, þan asked his deciples hym whi þat þai ne myȝth nouȝth dryue so out þe fende. And Jhesus hem ansuered and seide, for her lytel bileuenesse þat hij hadden. And also he seide hem þat ȝif hij hadden stedfast bileue hij myȝtten þan done alle þinges, ac þis manere fende was nouȝth dryuen out bot þorouȝ orisoun & þorouȝ me.

*[p. 23, col. 1.]

22. *hym*] above the line.

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§ 62 Hou Jhesus anoþer tyme warned his deciples of his passioun.

Sjþen went Jesus pryuelich in to Galilee. And anoþer tyme he warned his deciples of his passioun and of his resurecciou*n*. And he badde hem þat hij schulden penche þer*e* on, whan tyme come, what he hadde hem seide toforne hande. And hij bicomen alle wel soroȝful & wel drery, for whi hij nysten neuer wheþer he seide forsoþe, oiþer by ensample he seide. Ne non of hem ne durst asken his entent ne his wille.

§ 63 Hou Jesus ȝalde trewage, and tauȝtte his deciples to be alway debonair and mylde & lowe of herte by þe waye.

After þat com Jesus in to Capharnaum. And comen hij þat gadreden þe trewage to þe emperoure of Rome and askeden seint Petre ȝif Jesus ȝalde no tr[e]wage. And he sede, 'ȝis.' And whan seint Petre com hom, Jesus hym asked also swiþe wheþer þe kynges token trewage of her sones oiþer of straunge men. And seint Petre seide 'Of straunge men.' 'Þan ben þe sones free,' seide Jesus. 'Ac þat we ne wraþþe hem nouȝth, goo *to þe see,' he seide, '& legge þine hooke, and in þe mouþ of þe first fysche þat þou takest þou schalt fynde a peny þat schal be worþ two treweages. ȝiue it for me and for þe.' And in þilk tyme Jesus asked his deciples what þai hadden seide by þe waye. And hij helden hem all stille. Now hadden his deciples disputed by þe waye which of hem was most worþi. And hij comen and askeden þus of Jesu. And Jesus seiȝ þe wraþþe of hem, and cleped a childe to hym and dude hym stonde by his o syde and leide his arme abouten hym, and seide to his deciples þat bot hij weren alsmylde of hert as þat childe was, hij ne schulden nouȝth entren in to þe blis of

*[p. 23 col. 2.]

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heuene. 'For whi,' he seide, 'who so lowe*þ* hym als *þ*is childe do*þ*e, he is mest wor*þ*i. And who so resceyue*þ* schuich a childe in my name, he resceyue*þ* [me]. And *þ*e meste of ȝou alle, he is lest.' And *þ*an ansuered seint John and seide *þ*at he hadde seene a man dryue*n* away fendes in *þ*e name of Jesu *þ*at ne hadde nouȝth folowed hym. And hij it hadden *þ*at man defended it *þ*at he ne dude it nomore. And Jesus hem comau*n*ded *þ*at hij ne schulde*n* defenden hym nouȝth; for noman, he seide, *þ*at dude myracles in his name ne myȝth no tyme myssiggen of hym. And who so were aȝeins hy*m* he were aȝeins hy*m* selfe. And who so sclaundred a childe *þ*at leeued in hym, hym were better nouȝth ben yborne. And *þ*o tauȝtte Jesus hem *þ*at hij schulden bynymen hem pryuelich *þ*at mysdeden, and forȝiuen hem ȝif hij bisouȝtte*n* forȝiuenesse; and bot hij wolden amenden her trespas, *þ*at hij schulden *þ*an schewen it to her prelate, and bot ȝif hij weren obeisschaunt to her prelate, leten hem passen out of her compaynye. 'And al *þ*at holy chirche wil juggen schal be stable and confermed toforne me. For whi,' he seide, '*þ*ere two oi*þ*er *þ*re be*þ* to gedre in my name, *þ*ere am ich amonges hem.' And *þ*an asked seint Peter hou ofte sipes he schulde forȝiue, ȝif men hym asked forȝiuenesse, & ȝif he schulde forȝiue seuen sipes. And *þ*o hym seide Jesus a ta[l]e of a kyng *þ*at repeled *þ*e dette vpon his sergeaunt, for *þ*at he ne hadde nouȝth done to hem als he hadde done to hym self: and als schulde his fader to hem bot ȝif hij forȝoue*n* wi*þ* goode hert alle her neiȝbors.

20. *schal*] *sc* nearly defaced. 26. *ta*[*l*]*e*: *take*.

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§ 64 Hou þat þe Samarithane werned Jesu herberowȝe.

Siþþen went Jesus in to Galilee, and afterwardes in to Jerusalem forto suffren his passioun. And whan he com by Samarye he sent *messagers forto bisechen hem þat hij wolden hym resceuen. And hij ne wolden nouȝth resceyuen hem for þat he ȝede to Jerusalem. And þan seiden James & John: 'Sir, wil ȝe þat we sigge þat fyre falle from heuene and brenne hem?' And Jesus hym wiþturned & wiþname hem & seide: 'Ne witen ȝe nouȝth hou ȝe scholden bere ȝou swetelich & soft?' For whi he nas nouȝth comen forto take vengeaunce of þe folk, bot for to sauen hem. And þo went Jesus in to anoþer toun. And als he ȝede by þe weie, so asked a man hym ȝif litel folk schulde be saued. And Jesus ansuered þat mychel of þat folk schulden be perisshed, and many Saraȝenes on euerych syde of þe werlde schulden ben saued: & þe fyrst schulden ben þe last, & þe last schulden ben first. And comen þe Phariseus to Jesu and beden [hym] gon away, for Heroudes hym wolde slen. And Jesus ansuered & seide: 'Goþ to þat ilk folk and seiþ hem þat ich schal dryue away fendes to day, & to morne, & þe þridde day. And þan schal it be ended.' For hij hadden nouȝth herd which prophete schuld die wiþoute Jerusalem.

*[p. 24, col. 1.]

§ 65 Hou Jhesus warisshed þe ydropyk & preched to þe folk of lowenesse.

Þo bifel vpon a day, vpon a sabat, þat Jesus entred in to a princes hous of þe Phariseus forto eten. And a man þat hadde þe dropesye stode tofore Jesu. And þe Jewes aspieden ȝif he heled any man vpon þe sabat. And Jesus asked of þe maisters & of þe Phariseus ȝif men schulden do godenesse vpon þe sabat. And hii helden hem

11. *take*] *t* is partly defaced owing to a brown stain. 21. *folk*] Read *fox*. 24. *which prophete*] repeated.

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stille, & ne ansuereden nouȝth. And Jesus touched þe man, & heled hym als swiþe. And Jesus hem asked which of hem it were þat ne wolde nouȝth drawen vp his ox oiþer his asse vpon þe sabat, ȝif it were fallen in a foule dyche. And hij ne ȝouen hym non ansuere. And þo tauȝth Jesus his hostes þat whan hij weren ybeden to festes, þat hij ne schulden nouȝth chesen þe heiȝest seetes. And also he tauȝt his hoste þat whan he made feste ȝat he schulde clepe þe meseise & þe pouer, þat ne myȝtten nouȝth rewarden hym, and God it schulde ȝelde in þat oþer werlde. And þan seide on of his hostes þat [he] was wel blissed who may ete in þe blisse of heuene. And Jesus ansuered and seide þat many mo myȝth eten þere jnne þan þat wolden come þere. And þan seide Jesus a tale of a man þat made a gret feste. & whan it was al redy, þan forsoken al þe folk hym, & nolden nouȝth comen þerto: somme for þat *he wolde seen his toun, summe for þat he wolde prouen his oxen, summe for þat he hadde taken wyf. And þe heiȝe men of þe cuntree forsoken it, & maden hem wroþ, and seiden þat non of hem schulden ete wiþ hym. And he dude þan clepe þe pouer and þe seek in her stedes, and filled ful his hous, and fested hem.

*[p. 21, col. 2.]

§ 66 Hou Jhesus spak by þe waye aȝeins † flesclich lustes.

Sjþþen went Jesus forþ toward Jerusalem, and mychel folk hym folowed. And he biturned hym, and seide þat who so wolde come to hym he moste leue all fleschlich likynges and loues, and take his croice vpon his bak and comen after hym, ȝif he wolde ben his deciple. And also he seide hem, þat riȝth as who so makeþ and setteþ an heiȝe toure wil biþenken hym first ȝif he it may enden, and also as a kyng þat ne haþ bot ten þousande men biþencheþ hym hou he myȝth holden aȝein anoþer kyng þat comeþ aȝeins hym wiþ twenty þousande men; also, he seide,

† *aȝeins*] *a aȝeins.*

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'he þat wil be my deciple, hym bihoueþ to biþenchen hym wel streitlich forto leten al þing þat destourbleþ my loue.'

§ 67 Hou Jhesus ansuered hem þat gruccheden for þe synful men.

After þat comen þe publicanes & þe synful men, and neiȝeden Jesu forto heren hym. And þe Phariseus & þe maistres gruccheden, and seiden þat he disceyued þe folk, and ȝut neuere þe latter hij eten wiþ hym. And Jesus þo tolde hem þre tales, and tolde hem hou hij schulden done. 'Forwhi,' he seide, 'þe schepehirde haþ more ioye of a beste þat he haþ forlorn, whan he it haþ yfounde, þan of an hundreþ oþer bestes. And more ioye haþ a womman of a peny þat sche haþ forlorne, whan sche it haþ yfounde, þan of ten oþere pens þat sche haþ in hire cofre. And also,' he seide, 'haþ þe fader more ioye of his son þat haþ trespased & mys done, þouȝ he al bare fote & naked come hom and wil come to amendement, þan he haþ of alle hise oþer sones þat neuere duden þing aȝeins her fader comaundement. And also,' seide Jesus, 'more joyful ben þe angels of a synful man þat repenteþ hym by an hundreþ part, þan of a þousande oþer riȝth þat ne habben no nede to done penaunce.'

§ 68 Hou Jhesus tauȝt his deciples for to be ful of pyte, & vndername þe Phariseus of her felonye & of her envie.

Þo tauȝt Jesus his deciples forto be pitouse, and tolde hem ensample of a sergeaunt of which his lorde wolde bynymen hym *þe kepynge of a toun þat he hadde taken hym to kepe, for þat he herd telle þat he hadde destreyed his goodes. And þe sergeant purchaced hym many frendes, and quyted his lordes dette wel and faire. And whan his lorde it herd tellen, he þonked God & praised hym

*[p. 25, col. 1.]

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for þat he had done so wiselich. 'For þe folk of þe werlde,' seide Jesus, 'beþ wiser in her manere þan oþer men ben towardes hem.' Now herden þe Phariseus tellen, þat weren coueitouse, hou Jesus taȝt his deciples forto done almes and forto despise þis werlde; and þerfore lowȝen hij hym to scorne, for þat God bihett help & honoure to hem þat kepen þe lawȝe. And þan vndernam hem Jesus of her ypocrisie, and tolde hem þat þe tyme of þe werldes goodes ne schulde nouȝth lasten bot in to þe tyme of John þe baptist, for fram þat tyme forþwardes God bihiȝth to his sergeauntȝ þe blisse of heuen: and who so wil it haue he moste conquere it wiþ strengþe. And þan schewed hem Jesus þat in þe elde lawȝe God hated auarice and loued penaunce, and tolde hem ensaumple. 'Jt was a riche man,' he seide, 'þat lyued so eisilich and also faire as he myȝth, and ete ilch day deliciouse metes. & so þere was a mesel þat com to his gate and was ful of sores & of vermyne, and he desired þe crummes þat layen on þe riche mannes boorde. And noman ne ȝaf hym nouȝth, but token þe houndes and bayted hym from þe gate. And þe hou[n]des comen and likkeden his fete. And onon þe mesel dyed, and [his] soule was taken & borne wiþ aungels and leide in Abrahames barme. And afterwardes dyed þe riche man, and his soule was taken and borne wiþ fendes in to helle. And in as mychel as her state was diuers her in þis werlde, by als mychel is it dyuers in þat oþer werlde.'

§ 69 Hou Jesus tauȝtte his deciples hou hij schulden fleiȝen sclaunder.

Sjþen a noþer tyme tauȝtte Jesus his deciples þat hij schulden fleiȝe sclaundre; and þat hij wiþnomen hem þat mysdeden, or þat hij seiȝen mysdo; and þat hij forȝouen hem þat askeden forȝiuenesse, to hem þat bisouȝtten forȝiuenesse, as ofte siþes as þai repenteden hem. þan bysouȝtten þe apostles Jesu þat he schulde strenkþen

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her bileue. And Jesus hem ansuered þat ȝif hij bileueden stedfastly, hij schulden mowȝe done al þat hij wolden done. And he bisouȝth hem ouer al þing þat hij ne schulde nouȝth chiden of her dedes. 'For who is it,' he seide, 'þat saiþ to his seruaunt as swiþe as he comeþ fram his werk: "Go and ete"? First he seiþ hym þat he greiþe his lordes mete; and whan *he haþ serued his lord, þan goþ he & sitteþ and eteþ. And noman þankeþ hym of al þat he haþ done. And also ich telle ȝou,' quoþ Jesus, 'whan ȝe habbeþ al þis done þat ȝou is comaunded, siggeþ þan: "We beþ vndigne and none sotile seruauntȝ. We habbeþ done þat we oweþ to done þorouȝ dette."'

*[p. 25, col. 2.]

§ 70 Hou Jesus heled ten mesels.

After þat com Jesus entrande in to a toun. And comen ten mesels metande hym, and crieden hym mercy from fer. And Jesus badde hem gon and schewen hem to þe prestes, þat hij myȝtten wytnessen it. And als hij ȝeden alle forþ hij bicomen alle clene. & on of hem, þat was a Samaritane, also swiþe as he seiȝ þat he was clene, he retourned hym aȝein and þanked God, and com and fel to Jesus feete and cried hym mercy. And þan seide Jesus: 'What! Ne aren nouȝth alle þe ten clene? Where þan beþ þe nyne? þere nys non of hem alle þat retourned and þankeþ God bot þis aliene.' And Jesus hym bad arise and go forþ, for 'þi bileue þe haþ saued.'

1. *bileueden*] second stroke of *n* defaced.

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§ 71 Hou Jhesus ansuered to þe Phariseus þat askeden hym whan Crist schulde come.

Sjþþen comen þe Phariseus, and askeden of Jesu whan Crist schulde comen. And Jesus hem ansuered & seide þat þe regne of Crist ne schulde nouȝt come þorouȝ spyes; for whi al þe werlde schulde wel wite whan he come. 'And noȝt for þi,' he seide, 'Crist is amonges ȝou.' Þo seide Jesus to his deciples þat þe tyme scholde come þat hij wolden desiren o day forto seen hym in erþe, and ȝut ne scholden hij nouȝth seen hym: bot er þat com he moste be forsaken of þe folk, and suffren diuers peynes. And þan seide he hem hou it schulde be at his comynge. And he tauȝt hem hou hij schulden aȝeins þat comyng, þat schal be so dredeful, ordeynen hem & amenden hem þorouȝ orisoun and lowenesse. And he seide hem þat hem bihoued alle to praien: and ȝaf hem alle ensaumple of a wikked nigger þat was in a cite, þat wiþhelde þe riȝttes of a widewe riȝth longe, & nouȝth forþan so mychel sche bisouȝth hym of mercy þat at þe last he dude hir riȝth forto deliueren hym of hir. 'And wel more,' he seide, 'schal God do for hem þat ben ychosen, ȝif hij bisechen hym niȝth & day.' And siþen he tolde hem on ensaumple of a folk þat affieden hem in her godes & her richesses, & despised oþer men. He seide: 'It was a Pharisew & a publicane, & hij ȝeden in to þe temple
*[p. 26, col. 1.] *forto prayen. And þe Phariseu stode and þanked God þat he nas nouȝth liche þe synful man, and namelich þat he nas nouȝth suich as þe publicanes weren: and he recorded alle his goode dedes. And þe publicane stoode a fer & nolde nouȝth loke vp towardes þe heuene, bot knocked pryuelich vpon his breest and cried God mercy als þat he was synful. And wel wite ȝe,' quod Jesus, 'þat þe publicane was herd tofore God, and þe Phariseu was refused. For whi who so heiȝeþ hym, he schal be lowed; & who so loweþ hym, he schal be heiȝed.'

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§ 72 Hou Jesus ansuered to þe Phariseus þat askeden hym ȝif a man miȝt leten his wyf in any manere.

Þo comen þe Phariseus to Jesu & askeden hym ȝif man miȝth leten his wyf in any manere. And Jesus hem asked: 'Wha[t] seide Moyses ȝou?' & hij tolden þat Moyses seide þat who so wolde leten his wyf, he moste write þenchesoun, & þan leten hir. And Jesus hem ansuered & seide þat it was for egernesse and for felonye þat Moyses it hem suffred, þat hij ne slowȝen hym nouȝth. Bot from þe tyme þat God fourmed womman of man, he defended þat man ne scholde nouȝth leten his wyf, neiþer for fader ne for moder. And anoþer tyme askeden his deciples hym att home, at her jn, of þis þing. And Jesus hem seide þat man ne miȝth nouȝth leten his wyf in none manere, bot it were for horedom, and elles nouȝth ne womman hir housbonde: 'and in oþer manere ne mowen hij nymen non oþer.' And þo answereden his deciples and seiden þat ȝif it were so, it were nouȝth goode to taken wyf. And Jesus hem ansuered & seide þat summe men beþ chaste of nature, and summe þorouȝ strengþe, and summe þorouȝ her goode wille for Goddes loue; and þat myȝtten nouȝt alle so be; ac who so miȝtth be, be.

§ 73 Hou Jesus blissed þe children and biclippede hem.

Þo com a man to Jesu and offrede hym children, þat he schulde touchen hem and blissen hem. And Jesus deciples recu[s]eden hem þat hem offreden. And whan Jesus seiȝ þat, he remoeued hym, and cleped hem to hym & badde hem þat hij schulden leten þe children comen to hym; 'for to swich,' he seide, 'is þe blis of heuene.

3. *Wha[t]*: *whad*.
25. *recu[s]eden*: *recubeden*, perhaps miswritten for *rebukeden*.

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And who so nys nou3th swich as child is, he ne schal nou3th come þere jnne.' And þan biclept Jesus þe children and blissed hem, and 3ede hym forþ.

§ 74 Hou Jhesus ansuered to þe *prynce þat asked hym hou he mi3th be saued.

*[p. 26, col. 2.]

As Jesus went bi þe waye, so com þere a prince þat was riche and 3onge, & kneled tofore Jesu and asked hym what he schulde done forto haue lyf wiþ outen ende. And Jesus hym seide: 'Who so wil haue þe lyf wiþ outen ende, loke þat he kepe þe comaundements of God.' And he asked which it were. And Jesus reherced hym þe comaundements of þe elde law3e. And he seide he hadde hem kepte al his lyue: and he asked what þere failede 3ett. And Jesus bihelde hym amyablelich, and seide hym þat 3if he wolde be ri3th profyt and siker, þat he 3ede & selde alle his godes and 3aue it to pouer men & com and folow3ed hym, & he schulde haue it al in tresore toforne hym in heuene. And whan þe riche man had herde þis he went hym forþ al sorou3ful and mournende, for þat he hadde many richesses. And þo seide Jesus to his deciples þat vnnepes schulde any riche man entren in to þe blisse of heuene. And his deciples alle abayschten of his word. And þo seide Jesus to hem þat who so hym affieþ in his richesse ne may nomore entren wiþ inne þe blisse of heuene þan a camel may þorou3 a nedel hole. And þan hadden his deciples wel more merueile, and seiden: 'Who may þan be saued?' & þan ansuered Jesus and seide, a nemptes man my3th it nou3th be, ac God hym my3th chastisen. And þo asked seint Petre of Jesu: 'What schal be oure mede, þat habbeþ forsaken al þing & habbeþ ysewed þe?' And Jesus ansuered and seide þat hij schulden be wiþ hym & juggen þe folk of Jsrael at þe day of dome. And also he seide: 'Alle þo þat leten her fader & moder & her kynred & her frendes & her goodes for my loue, an hundreþ so mychel hij schullen resceyuen in þat opere werlt, and

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þe lyf wiþouten ende. Bot many schullen be first þat weren last, and þe last schullen be first.' And þanne tolde Jesus hem an ensaumple of a man þat brouȝth werk men in to his vyner. And he paied hem þat comen late raþer, & als mykel ȝaf hem as hem þat comen first.

§ 75 Hou Jesus warned his deciples þe þridde tyme of his passioun.

After þat, whan Jesus ȝede forþ towardes Jer*usale*m, alle þat hym siwende*n* so weren gretlich abaysch*t* & afrayde, for þat hij weren þe*re* aspyed. And Jesus went þo tofore, and name þe twelue apostles wiþ hym, & he tolde hem þat a's sone as þai comen in to Jer*usale*m schulde þe holy scripture be fulfilde, & al þe prophecie þat was of his passioun & of his *resurreccioun. And he seide hem al þe manere. Ac hij ne vnderstoden it nouȝth, for þat he nolde nouȝth make hem to sorouȝful. And þan com seint James moder & seint Jones [wiþ hir sones] and bisouȝth hym þat hij myȝtten sitten wiþ hym, þat on on þe riȝth honde and þat oþer on þe left honde, nerrer hym þan any oþer in his regne. And Jesus hem ansuered þat hij nysten nere what hij bisouȝtten. And þo asked he hem ȝif hij myȝtten drynke of his drynk, & forto be baþed in his baþe. And hij seiden, 'Ȝe.' And þan seide Jesus þat of his drynk þai schulden dryn*k*, and in his baþ ben ybaþed; bot forto sytten on his riȝth syde oiþer on his left syde, þat ne wolde he nouȝth gr*a*unten hem for no cosynage, bot to hem þat his fader hadde destined it. And onon riȝttes þe ten apostles hadden envie þat þo tweie breþeren hadden ymade þat bisechyng. And Jesus cleped hem to hym, and seide hem þat it ne schulde nouȝth be so amonges [hem] als amonge þe seculer men: for who so wolde be moste maister of hem he schulde be sugett of alle, als hym self hadde ben amonges hem riȝth als her seruaun*t*, and forto ȝiue*n* his lyf for to bigge alle synful from pyne.

*[p. 27, col. 1.]

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§ 76 Hou Jhesus warisshed a blynde man as he entred *in* to Jericho.

Anon riȝttes as Jesus com in to Jerico, a pou*er*e blynde man, þat was bisides þe waye, asked þe folk þat was þ*er*e neiȝ, who þat was þat passed þ*er*e forby. And þe folk seiden þat it was Jesus of Naȝareth þat went þ*er*e forþ. And he bigan to crye als swiþe to Jesu þat he schulde haue mercy on hym. And hij þat ȝeden tofore beden hym þat he schulde habben his pes. And he cried þo wel ludder. And Jesus þo wiþstode and asked þo what he wolde. And he seide he wolde habben his siȝth, And Jesus seide, 'Haue þi siȝth.' And he seiȝ also swiþe, and ȝede forþ wiþ Jesu. And alle þe folk þan þanked God.

§ 77 Hou Jhesus t*ur*ned þe heued to Ȝacheu*s*, & tolde hy*m* an ensa*m*ple of X besau*n*tȝ.

Þo entred Jesus in to Jerico. And a ricche man þat hiȝth Ȝacheus, þat was chief bailyf of þ*at* cuntree, desired gretlich to seen Jesu: and he ne myȝth nouȝth seen hym for þe pres of folk, for he was schort & litel. And he ran tofore and clombe vp in to a sikamoure, forto seen Jesu ar he went out of þat cuntree. And Jesus, whan he com þ*er*e aȝeins, he wiþstoode and bihelde hym vpwardes, and avised hym and badde hym come dou*n* of þat tree hastilich and herberouȝe hym. And he aliȝth adou*n* as swiþe, and resceiued hym wiþ gret ioye. And alle þat it seiȝen *gruccheden, and seiden þat Jesus was t*ur*ned towardes a synful man. And þo com Ȝacheus and stoode tofore Jesu, and seide þat he schulde ȝeue þe haluendel of his chateus to þe pouer; and þat o*þ*ere half he schulde ȝiue in foure parties, ȝif it so were þat he hadde ytaken of any ma*n*nes wiþ wrong. & þan ansuered Jesus & seide þat alle his meynee weren ysaued þat day, for þat

*[p. 27, col. 2.]

19. *vp*] above the line.

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he hadde chastised hem & was riȝthful. And þis he seide þat he was comen forto fecchen and to sauen alle þo þat weren forlorne. And afterwardes tolde Jesus a tale of ten besauntȝ, þat a gret lordynge took to his sergeauntȝ and bad þat hij schulden marchaunden þere wiþ als þai wenten in to vnkouþ cuntrees forto wynnen hym a reaume. And þat vnderstoden hij þat he hadde yseide forto ben a kyng als suiþe as he com to Jerusalem. Ac he dude hem wel to vnderstonde þat þe Jewes schulde nouȝth resceyuen þat kyngdom, for þat ne wolden hym resceyuen; and þerfore hij schulden ben destrued: and þat he schulde come at þe day of dome to schewen hym þat he were kyng, and he schulde ȝelde vche man after þat he haþ deserued.

§ 78 Hou Jhesus warisshed tweie blynde men as he went out of Jherico.

Siþþen went Jesus out of Jherico; and two blynde men seten by þe waye and herden telle þat Jesus passed þere, and hij bigunnen to crien a loude to Jesu, 'Merci!' And þe folk beden hem to be stille, and ben in pes. And hij bigunnen to cryen wel heiȝer and þe more. And Jesus wiþstode, and asked hem what hij wolden. And hij ansuereden þat hij myȝtten nouȝth seen. & Jesus touched her eiȝen, and hij seiȝen als suiþe, and ȝeden forþ wiþ hym. And þat on of hem tweie hiȝth Bartholomew.

§ 79 Hou Jhesus ansuered to þe Jewes at þe feste of þe dedicacioun of þe temple, & þan he ȝede hym forþ.

So bifel at þe fest of þe dedicacioun of þe temple, þat was in wynter, þat Jesus com in to þe temple of Jerusalem. And þere comen þe Jewes and askeden hym felounlich þat he schulde hem telle ȝif he were Crist. And Jesus hem ansuered þat by his werkes and his dedes hij myȝtten wel seen þat he it was. 'Bot ȝe,' he seide, 'ne leuen nouȝth

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in me, for ȝe ne beþ none of myne scheep. Myne scheep abowȝen to me, and folowen me, and ich ȝiue hem lyf wiþ outen ende. And noman ne may byreue hem my fader, to wham ich hem schal bitake; for my fader & ich aren al on.' And þo noman þe *Jewes stones forto haue stoned hym. And Jesus hem ansuered, 'Many goode dedes ich habbe ȝou done. Whi wil ȝe me stonen?' And hij seiden, 'For no goode dede doynge, bot for þat he mys seide aȝeins God. For whi, þou seist þat God þi fader & þou aren al on.' And þo schewed Jesus hem apertelich þat God þan clepeþ his chosen [goddes] in holy wrytt. & þo leten þe Jewes forto stonen hym, and wolden haue nomen hym. And he passed out of her honden, and went hym forþ ouere þe flum Jordan, þere seint John þe Baptist was ywoned to dwelle wiþ his deciples. And many men and wymmen comen to hym, and leueden in hym.

*[p. 28, col. 1.]

§ 80 Hou Jhesus reised Laȝar† fram deþ to lyue, & hou þe bisshopes & þe Phariseus token her conseil to ben alle aȝeins hym.

And als Jesus was ouere þe flum Jordan yhidd, so bifel þat on of his frendes þat hiȝth Laȝar, þat was Marthaes broþer and Marie Magdaleyns, þat Jesus loued specialelich, lay in his sekenesse and langoured in Bethanye, a mile from Jerusalem. And Laȝars sustren senten to Jesu, and bisouȝtten hym þat he wolde come to conforten his frende. And he ansuered þat it was forto þanken God, nouȝth for þat he schulde dyen for euer. And siþen afterwardes, whan Jesus hadde dwelled þere tweie dayes, he seide to his deciples þat he wolde gon in to Judee. And his deciples seiden þat it was wonder þat he wolde wende among þe Jewes, siþþe þat hij wolden toforn hande haue ystoned hym. And þo seide Jesus þat it ne bihoued hem nouȝth þat hij hadden drede forto folowen hym, for whi he myȝth euermore sauen hym: for he was, he seide, als

† *Lazar*] þ *lazar*; with þe deleted.
11. [*goddes*] Cf. *Joh.* x, 34.

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þe sunne þorouȝ which briȝthnesse man myȝth euermore al tyme of þe day kepen hym, þat he ne hyrte hym nouȝth. And þan he seide hem þat Laȝar her frende slepeþ, and þat he wolde go and awaken hym. And hij seiden, ȝif þat he slepe þat it was token of warisshyng. And þan seide Jesus hem apertelich þat he was ded: and tolde hem þat he was fairer þan he was tofore, so þat hij ne weren atempted ne adrad of þe byleue, n[o] more þan hij hadden yseiȝen his frende dyen in his presence. 'Bot goo we now to hym,' he seide. And þo seide seint Thomas to his felawes: 'Goo we now and dye wiþ oure maister: for why, he were his frende þat ȝede wiþ hym wiþ his owene good wille aȝein his enemyes.' And þo com Jesus þe fierþe day to Bethanye, þere Laȝar was ygrauen. And Jesus abode wiþouten þe toun, and sent after Martha. And sche com and fel to his feete and seide: 'Sir, ȝif þou haddest ben here, my broþer had nouȝt *ben ded. Bot j wot wel,' sche seide, 'þat God schal ȝiue þe al þat þou wilt aske hym.' And þan seide Jesus hir þat he schulde arise. And sche seide þat sche wyst it wel þat he schulde arisen at þe juggement. And þo asked Jesus ȝif þat sche leued it þat he was vprising and lyf. And sche ansuered 'ȝe,' and seide þat sche wyst wel þat he was Crist, Goddes son. And þo bad Jesus hir þat sche schulde gon and fecchen hir suster. And sche ȝede, and seide priuelich to hire suster þat Jesus was comen, and hadde hire of sent, þat sche come to hym. And þan ȝede Marie to Jesu als swiþe. And mykel folk of þe Jewes, þat weren comen forto conforten hem of her broþers deþ, so ȝeden wiþ hem, and wenden þat sche wolde haue gon [&] weped at þe tombe. And whan Marie com to Jesu, als suiþe sche fel adoun to his feete wepeande and cryeande hym mercy, and seide: 'Sir, ȝif þou haddest ben here, my broþer ne hadde nouȝt ben ded.' And Jhesus, whan he seiȝ hire wepen and þe Jewes þat weren ycomen wiþ hire, he bigan to quaken & to wepen, and asked hem where þai hadden hym yburyed. And hij ladden hym þider. And þan seiden summe þat it semed wel þat Jesus hym hadde

*[p. 28, col. 2.]

7. *tolde*] *l* above the line. 8. *n*[*o*]: *ne*.

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mychel loued. And oþer þat þere weren, seiden þat it was wonder þat he ne myȝth nouȝth helden his frendes lyf, als wel as he myth ȝiuen an vncouþ man his siȝth of eiȝe. And Jesus þo al tremblyng com to þe monument. Nou was Laȝar leide in a graue, and a ston abouen hym. And þo comaunded Jesus þat men schulden remue þe ston. And Martha seide þat þe body stank, for he hadde leyen foure dayes in þe erþe. And Jesus hire ansuered þat bot hire trewþe failed hir, sche schulde se merueile. And þo lyften hij vp þe ston. & Jesus loked towardes þe heuene and þanked his fader þat he hadde herde his bisechynge; and þan lȝe cried aloude: 'Laȝar, arise, & come out hider.' And he aros vp als swiþe, his honden and his feete ybounden wiþ bondes, and his visage was bounden wiþ a su[d]arie. And þo comanded Jesus þat hij schulden vnbynden hym, and þat hij schulden leten hym gon. And þo many þat seiȝen it leueden in Jesu. And þe oþer ȝeden to þe Phariseus, and tolden hem hou Jesus hadde done. And þo assembleden to geder þe bisschopp & þe Phariseus, and seiden þat ȝif hij suffreden Jesu so frelich done his merueiles, al þe folk schulde leuen in hym, and þe Romaynes schulden comen and destruen hem alle; for þat hij hadden ychosen a newe lorde wiþ outen her assent. And þanne on of hem þat hiȝth Cayphas, *and was bisschop þat ȝere, seide þat þai coupe no goode, for hij ne þouȝth nouȝth þat it were bettere þat o man were slayn forto saue þe folk, þan þat all þe folk were yslawȝe for one mannes sake. & he comaunded ȝif þat any man wyst where þat Jhesus were, þat men schulden suiþe done hem to witen, þat hij myȝtten hym taken. *And þo wente Jesus hym hydande in to a cite þat hiȝth Effren, þat was als it were in desert.

*[p. 29, col. 1.]

15. *su[d]arie*: *suarie*.

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§ 81 Here bigynneþ þe secoun*d*e meditacioun by þe þursday. Hou þat Jesus com in to Jer*usal*em þoroȝ Bethanye, & was re-sceyued wiþ ful faire p*ro*cessioun.

Þo neiȝed þe feste of ester. And þe folk of alle þe londes aboute comen to Jer*usal*em forto atyren hem aȝeins þe fest. And als þai stoden in þe temple, þan askeden hij þo, hou it was þat Jesus nas nouȝth comen þider to þat fest. And Jesus þo, þe sexte day tofore þe pask, com in to Bethanye, *þere* he hadd areised Laȝar. And hij maden a sopeer, and duden Jesu soupen: and Martha serued. And Laȝar was on of hem þat ete. And Marie, hir suster, took a poun*d*e of gret p*re*ciouse oignement, and smered Jesus heued and his fete als he satte atte mete: and al þe hous was ful of þe swetenesse. And þan seide Judas Skaryott: 'Wharfore was þis [loss of] oynem*en*t ymade? Jt myȝth haue ben solde for þre hun*d*reþ pans, and ben ȝouen to þe pouer.' & he bigan to lawȝe vpon þe wo*m*man wiþ scorne and wiþ disdeyne. And þat ne seide he nouȝth for non almesful dede, bot for þat he was þef, and stale and bare away þat men setten forþ to forne hym. And þo ansuered Jesus and seide, þat sche hadde done þat dede in þe honoura[n]ce of his buryinge. And he seide þat sche hadde ful wel done: and pouer miȝtten þai alway habben, ac his body ne schulde hij nouȝth alway habben. 'Sche haþ done,' he seide, 'þat sche miȝth. And for þi schal hir dede be spoken of in þe ewandelye ou*er*e al þe werlde, in reme[m]braunce of me.' And þo herden mychel folk tellen þat Jesus was þere. And hij comen, nouȝth forto seen Jesu, ac for to seen Laȝar þat was reised fr*am* deþ to lyue. And þo biþouȝth þe bisschop hym, þat hij wolden slen Laȝar; for þorouȝ þe enchesoun of hym, mychel folk

13. [*loss of*] Cf. *Earlier Wycliffite Version, Mk.* xiv, 4. 20. *done þat*] above the line. 22. *miȝtten þai*] *miȝten þai myȝten.* 25, 26. *reme[m]braunce*: *remenbraunce.* 26. *me*] Read *hir.*

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bileueden in Jesu. And vpon þe morne, as Jesus went towardes Jer*usal*em and com to Bethfage, he badde two of his deciples gon to þe tou*n* þat stoode toforne hem, and þat *hij brouȝtten hym an asse and hire fole, þat neuere man hadde riden onne. And ȝif any man it hem werned, þat hij schulden seggen þat her lorde hadde to done wiþ all; and men it hem schulden leten. And his deciples wenten forþ, and founden riȝth as Jesus hem hadde yseide. And men hem askeden what hij wolden do wiþ þo bestes. And hij ansuereden as Jesus hem hadd comaunded: and hij leten hem passen. And hij comen to Jesu wiþ þe asses, and leiden her clopes vpon þe asses fole, and setten Jesum abouen þere on. And summe leiden her clopes in þe way þere þe asses schulden gon. And summe striweden floures, and braunches of olyue. And whan Jesus com doun from þe mount of Olyuete, alle þe folk þankeden God for þe grete miracles þat hij hadden yseene, þat Jesus hadde ydone. And hij bigonnen forto crien, and forto syngen, and forto maken gret ioye þat he was Crist, her riȝthful kyng, þat God hem had bihoten of þe kynrede of Dauid. And þo þe gret folk þat were comen to þe feste herden telle þat Jesus was comen to Jer*usal*em, hij wenten out aȝeins hym, and tooken braunches in her hondes of olyue, and ȝeden syngynge and þankynge God, als hij duden þat siweden Jesu. And þo þe Phariseus seiȝen þat men hym dude so gret hono*ur*, and þat he suffred it, hij come*n* to hym & baden hym þat he schulde destourblen it. And Jesus hem ansuered, bot ȝif þai helden hem stille, þe wers þai schulden crien. And whan Jesus com neiȝ þe cite of Jer*usal*em, he wiþstode, and bigan to wepen, and seide hem, ȝif þai wisten þing þat þai nysten, hij wolden also wepen; for hij schulden be aseged & destrued, for hij nolden nouȝt knowen þe tyme þat God hadde hem yvisited. And als Jesus entred in to þe cite wiþ þat gret processiou*n*, alle þe folk weren abaischt, and askeden who it was. And þe folk seide hem þat it was Jesus, þe prophete of Naȝareth. And þan seiden þai þat hadden

* [p. 29, col. 2.]

20. *her*] above the line.

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seen hou he reised Laȝar, þat he was wel digne to haue gret hono*ur*. And þe Phariseus ansuereden bitwixen hem þorouȝ envie, þat al for nouȝth þai hadden þat worde yseide: for whi, hij ne hadden noþing yspedde. 'Ne see ȝe,' hij seiden, 'hou alle þe seke me*n* hym folowen, & he ne doþe he*m* nouȝth [recusen]?'

§ 82 Hou Jesus hym bare vpon þe palme sone*n*-day & hou he a*n*suered he*m* þat oppose-de*n* hy*m* of þe children.

And Jesus þo rode þorouȝ þe cite in to þe te*m*ple. And þe*re* he fonde marchaundes wiþ her ware, sittande þe*re* & sellande. & he drof he*m* out vchone, & ou*er* þrewe her boordes þat stoden *forto chaungen þe moneye, and her chaiers also he cast adoune þat seten and solden culueren; & seide hem, þat God seide þat his hous scholde ben hous of prayers and of orisounes, and hij hadden it made recette of þeues: and he wolde nomore suffre it þat men bare her vessel þorouȝ þe temple, bot ȝif it were yhalewed. And þe princes, and þe maistres of þe folk, and þe bisschopes, whan hij seiȝen þat, biþouȝtte*n* hem hou þai miȝtten hym take and dampne hym to þe deþ. Bot hij ne dursten nouȝth for þe folk, þat hym loueden so mychel, and so gladlich hym worschipeden and þankeden. And wiþ þat so comen þe halte, and þe blynde, and þe deef, and þe doumbe, in to þe temple: and Jesus hem warisshed þo vchone. And þe children of þe cite ȝeden and sungen tofore her kyng: 'Riȝthful verray Jesus Crist, of þe kynrede of Dauid.' And þo comen þe bisschopes and þe maistres of þe lawȝe, and askeden hym ȝif he herde ouȝt wh*at* þe children seiden. For hem þouȝtten þat he ne schulde suffre no veyn glorie. And Jesus he*m* ansuered, þat Dauid þe pr*o*phete, als hij wel soþe wisten, hadde yseide þat God schulde make þanky*n*g to his Crist of þe mouþes of children, to confou*n*den his enemyes. And so bilefte Jesus fastand in þe temple tyl it was euene. And þo lokeden alle, ȝif any man wolde bidden hym to her-

*[p. 30, col. 1.]

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berewe: and whan noman wolde hym bidden, þa retourned he aȝein wiþ his apostles to Bethanye, vnto Laȝares hous. And þere he duelled al þat nyȝth, and tauȝtte hem þe riȝth bileue of cristendom.

§ 83 Hou Jhesus acursed þe fygeer whan he went aȝein to Jerusalem, for þat it bare no fruyt.

Vpon þe morowe went Jesus erlich aȝein to Jerusalem. And als he com by þe waye he was afyngred, and went hym to a fygeer, ȝif he miȝth fynde any fruytt. And þo he com þere ate, he ne fonde no fruytt, bot leues on þe tree. And he acursed it als swiþe, and seide þat it ne scholde neuere bere fruȝt. And onon riȝttes þe fyger bigan to forworþe, and to dryen al in to þe roote. And his deciples hadden gret merueile þere of. And seint Peter vpon þe morowȝe schewed it hem anoþer tyme, als he went towardes Jerusalem, þat þe figere was al dryed. And Jesus hym ansuered & seide, ȝif þai hadden stedfast bileue and charite, hij scholden mowȝe done also, nouȝth onelich of a tree, bot forto remuen a gret mountayne at her owen wille.

§ 84 Hou þat Jesus biheeld þe temple, and † ansuered to hem þat opposeden hym of his powere."

Iesus, þo he com to Jerusalem, satte & biheld þe temple of markandises and of al oþer *erþelich þing, and satt and prechede to þe folk. And comen þan þe ercheprestes, and þe maisters, & þe elde men to hym, and askeden hym who had ȝouen hym þe power to do swich þinges als þat he dude in þe temple. And Jesus hem ansuered & seide, ȝif þat hij wolden ansueren hym of one

*[p. 30, col. 2.]

† *and*] repeated.

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askynge, he wolde tellen hem þan who hadde ȝouen hym þe power. 'Scieþ me,' he seide, 'wheþer John þe Baptist was a Goddes halue, oiþer he nas.' And þe Jewes þouȝtten: 'ȝif þat we seien þat he was a Goddes halue, he schal vs asken whi þat we ne leeued hym nouȝth; and ȝif þat we sayen þat he nas nouȝth a Goddes halue, þe folk schal þan stone vs to deþe.' And hij ansuereden þan to Jesu, þat hij nysten neuere. And Jesus ansuered and seide, he ne wolde nomore tellen hem who hadd ȝouen hym þat powere, þan hij wolden ansueren to his askyng.

§ 85 Hou Jesus ouercom þe maistres.

Sjþen seide Jesus þe maistres þre wordes, and schewed hem þat hij were dampnable þorouȝ her owen ansuere. Þe first word was of a man þat hadde tweie sones. Þat on seide þat he wolde done his faders comaundement, and he ne dude it nouȝth; and þat oþer seide he nolde nouȝth done it, & ȝutt he dude it. A noþer tale tolde Jesus hem, of a man þat planted a vyne: and redde þe folk þat hij schulden slen alle þo þat comen to fecchen of þe fruytt, ȝe, and his owene sone. And siþen he tolde hem þat he was figured to a ston, þat alle þe masons þat maden þe temple Salomon, casten til þat it were nyȝth. And þe last ston hij leyden it heiȝest vpon a corner, forto covplen tweie walles: and þere it was so auenaunt þat hij hadden alle gret merueile. And siþen tolde hem Jesus þe þridde tale of a kyng þat helde his sones fest. And þo þat he hadde boden to þe fest, chidden and slowȝen his seruaunt3 whan hij comen after hem. And whan þe maistres, and þe preestes, & þe Phariseus, seiȝen þat þise tales toucheden hem, hij wolden haue nomen Jesu: ac hij ne dursten nouȝth for þe folk. For al þe folk hym helden verray prophete, and from morowȝe til eue þai herden hym wiþ goode wille.

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§ 86 Hou þat Jesus ansuered to þe Phariseus and to þe Herodianes for þe trewage.

Þo wenten þe Phariseus, and conseileden wiþ kniȝttes þat weren wiþ Heroudes, þat hij schulden nyme Jesu as a þeef and for felou*n* & tretour, ȝif he seide þat he nolde ȝiue no trewage to þe Romaynes. And ȝif he seide þat me*n* schulde ȝiuen it, hij schulden cryen it, & openen it to þe folk. And

*[p. 31, col. 1.] *þan hij comen & senten her deciples, þe which were nouȝth yknowen wiþ þe bailyues. & hij bigunnen first to glosen hym, & seiden þat hij wiste*n* wel þat he tauȝtte sopenesse to alle men; and hij bisouȝtten hym þat he schulde hem telle*n* ȝif men schulden ȝiuen any trewage to Cesar, þe emp*er*oure of Rome, or men ne schulde*n*. And Jesus knewe wel her willes, and badde hem þat hij schulden schewen hym þe moneye. And also swiþe þe Phariseus scheweden hym a peny. And Jesus hem asked, whas was þ*at* ymage, and þe writing þat was þ*er*e aboute. And hij seiden þat it was Cesars. And Jesus he*m* badde þat hij ȝolden Cesar þat is was, and to God þat is was. And hij wente*n* forþ, & helden [hem] alle yschent and confou*n*ded.

§ 87 Hou Jhesus ansuered to þe Saducens of a wo*m*ma*n* þ*a*t haued hadd seue*n* breþere*n* to housbandes.

Þat day self so comen þe Saducens & seiden þat þ*er*e schulde no rysynge be of þe body. And hij askeden hym of a wo*m*man þat had yhadde seuene breþeren to housbondes. Vpe þe vsage of þe elde lawȝe, whas wo*m*man sche schulde ben, whan þe commune risyng schulde be? And Jesus hem seide þat hij erreden, for as mychel as þat hij vnderstoden nouȝth þe scripture of þe lawȝe. 'For whi,' he seide, 'in þe oþer werlde ne schulden men habben none

17. *Cesars*] *e* faint and written on erasure.
18 and 19. *is*] *s* has been touched up.

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wyues, als men habben in þis werlde: ac hij schulden ben as Goddes aungels.' And þo schewed he hem, þorouȝ þe lawȝe self, þat þe *com*mune risyng *fra*m deþ to lyue schulde be. 'For God seide þat he is God Abraham & God Ysaik & God Jacob; & þan semeþ it wel þat hij ben ȝutt: for whi tweie of þise þat in none manere weren, ne miȝtten in none man*er*e ben.'

§ 88 Hou Jhesus ansuered to þe maist*er*s of þe heiȝest comau*n*deme*n*t of þe lawȝe.

Whan Jesus hadde seide & þus wel ansuered to þe Saducens, þat hij ne couþen nomore asken hym, so com a maister of þe Phariseus and hym pr*o*ued, & asked which was þe heiȝest comau*n*dement of the lauȝe. And Jesus ansuered and seide, to louen God wiþ al his hert, w*i*th al his lyf, wiþ al his þouȝth, wiþ al his strengþe, and to louen his neiȝbore als hy*m*self. Þus bihoueþ it nedes to be, for þe secounde of þise two comau*n*dementȝ so falleþ to al þe lawȝe and to al þe pr*o*phecie. And þan sent þe Phariseus to look ȝif he hadde wel yseide. And Jesus hem ansuered þat he nas nouȝth fer *fra*m þe regne of God, *þer*e what he hadde assented to soþefulnesse.

§ 89 Hou Jesus asked *þe Phariseus wh*as son þat Crist schulde be, & who w*a*s his f[ader].

*[p. 31, col. 2.]

Þo asked Jesus to alle þe Phariseus þ*er*e, þat weren alle to gedre ygadred in þe temple, of what lynage schulde Crist come. And hij ansuereden, þat of Dauid kynrede. And þan asked Jesus hou þat Dauid cleped hym his lorde in þe saut*er*e, bot ȝif he hadde ben toforne hym. And wiþ þat none of hem durst ansueren, ne noþing hym asken from þat day forþwardes.

21. *weren*] *hij weren*.

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§ 90 Hou þat Jesus preched to þe folk & to his deciples of þe ypocrisie of þe Phariseus.

Po seide Jesus to þe poeple and to his deciples, þat hij schulde done þat þe maistres and þe Phariseus seiden, bot þat hij wisten first her dedes. And he seide hem þat hij weren ypocrites in many manere; for hij weren hard & coueitouse of oþer mennes [goodes], and softe and tender to hem self, and hij desireden forto ben honoured, & þoruȝ her gyle hij drawȝen ȝiftes of wydewes, and eke of þe folk þat beþ symple. And he seide þat hij weren liche þe graues þat ben daubed and made faire wiþouten, and stunken wiþinne. And also he seide, þat hij weren proude & felle als þe kynde is of þe neddre; for whi her auncetres slowȝen Goddes prophetes, and als schullen hij done þe prophetes & þe maistres þat ich schulde senden: and þerfore, he seide, þat al þe vengeaunce of al þe bloode þat hij hadden yschadde suþþe þe tyme of Abel, schulde be taken of hem self from þat tyme forþwardes. And þan seide Jesus, pleynande þe cite of Jerusalem: 'Jerusalem, Jerusalem, þat sleest þe prophetes, and stonest hem þat aren sent to þe, michel haue j willed to haue gedred þi folk, als þe henne doþe her chekens vnder her wenges, and þou wilt nouȝth. Nou from þis tyme forþwardes be þou in desert, for ich telle þe þat þou ne schalt neuere see me after þis esterne, er þat þou leue in me.'

§ 91 Hou þat Jhesus praised þe offrynge of þe pouer womman.

And als Jesus satt and bihelde hou þe folk offreden, so comen many riche men and offreden mychel, and þere com a pouer womman, a widewe, and offrede a ferþing. And Jesus cleped his deciples, and seide hem þat þilk pouere widewe hadde offred more þan þai vchone hadden done. For alle þe oþer hadden mychel yoffred, for þat hij

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hadden mychel; and sche hadd offred more, for sche hadde offred al þat sche hadde to libben by.

§ 92 Hou Jesus ansuered to þe payens þat wolden speke to hym.

* Wiþ þat comen þe payens, þat weren at þe fest, [to] seint Phelip, and seiden þat hij wolden gladlich seen Jesu. And Phelipp it tolde to seint Andrew, and þan hij ȝeden to gedre and tolden it Jesu. And Jesus hem seide þat þe tyme was comen þat he schulde be wiþ þe payens. For also, he seide, it ferde of hym als it ferde by þe whete, þat siþen þat it is sowen it ne multiplieþ nouȝth til þat it be al rype; and ȝif it be rype & moyst in þe erþe, þan multiplieþ it wel & bereþ mychel fruytt. 'And also it is of me. & so is it of my meynee, þat who so loueþ his lyf in þis werlde aȝeins me, he schal forlesen his lyf; and who so hateþ it for me, he schal it fynden. And who so seruеþ me, folowe me: and where þat ich am, þere is my seruaunt. And who so seruеþ me, my fader schal him honoure.' And siþen seide Jesus þat he was mychel tourmented, and bisouȝth his fader þat he schulde hym sauen from þat tyme forþwardes. 'Fader,' he seide, 'honoure þi name.' And þo com a voice from heuene and seide: 'Ich honoure it, and schal honoure it anoþer tyme.' And þan seiden summe þat it was þonder: and summe seiden þat þe angel hadde yspoken to hym. And þo seide Jesus, þat þilk voice nas nouȝth comen for hym, ac it was comen for hem. And he seide, ȝif he were done vpon [þ]e roode, he schulde drawe al þe werlde to hym. And þan ansuereden þe folk & seiden, þat þe lawȝe seide þat Crist schulde libben euermore wiþ outen ende: and askeden hym what he seide þat he schulde be crucified, ȝif he were Crist. And þan seide Jesus hem, þat hij hadden hym deliuered to hem, and hij ȝeden forþ also longe als þai hadden liȝth. And þan leueden many of þe princes in Jesu, ac hij ne

*[p. 32, col. 1.]

4. [*to*]: *of*. 27. [þ]e: *re*.

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dursten nouȝth schewen it for þe Phariseus, leste hij ne weren done out of her synagoge—for þat hij loueden more þe blisse of þe folk þan of God. And þan seide Jesus: 'Who so leueþ on me, he leueþ in hym þat me sent; and who so despiseþ me, j ne schal nouȝth dampne hym now, bot my techyng schal juggen hym at þe dome.' And whan Jesus hadd þus yseide, þan went he fram hem and hidde hym, þat hij ne wisten where he bicom.

§ 93 Hou Jhesus warned his deciples priuelich of þe dest[r]uccioun of þe temple, & tauȝtte hem hou þai schulden atiren hem aȝeins þe juggement with foure wise wordes.

And als he went out of þe temple, so comen his deciples and scheweden hym how he was riche & goode & strong. And Jesus hem ansuered and seide þat [þ]e tyme schulde come þat hij schulden so be destrued þat o ston schulde nouȝth ligge on anoþer. And siþe als he satt vpon þe mount of Oliuete, aȝeins þe temple, þan askeden seint Petre and *seint James and seint John & seint Andrew, whan it schulde be, and what tokens schulden comen tofore þat destruccioun, and tofore þe juggement. & þo ansuered Jesus þem and seide, þat many fals prophetes schulden come, and hunger, and erþe dyne, and tempestes, & werres; þat hij schulden be bitraisted, & nomen, & slayn, and þe Jewes alle destrued, and þe cristendom preched ouer al þe werld. And siþen he tolde hem of þe toknes þat schulden come tofore þe day of iuggement: and seide hem þat þe sonne schulde bicome riȝth derk, and þe mone schulde wiþdrawen his liȝth, & þe sterres schulden falle fram heuene, and þe vertues of heuene schulden be stired, and þe folk in erþe schulden falle adoun for drede of þe gretnesse of þe see and of þe floode. 'And þan schal þe croice aperen in þe firmament, & þan schullen hij seen me comen wiþ mychel drede and

*[p. 32, col. 2.]

12. [þ]e: *re.* 15. *þan*] *and þan.*
21. *nomen*] *noomen.* 31. *me*] *men.*

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wiþ gret blisse, and þan j schal sende myne aungels wiþ gret soune and gret cry, and hij schullen gedre alle þat beþ ychosen þorouȝ out all þe werlde. And whan ȝe schulleþ se all þise werkes bigynnen, beþ þan bolde, for þan schal come ȝoure saluaciou*n*: bot þe day ne þe tyme ne wott none aungel. Arst schullen þe folk be nomen, als hij weren in Noes tyme. And for þi ne chargeþ nouȝth ȝoure hertes wiþ glotonye, ne wiþ dronkennesse, ne wiþ coueitise of þe werlde: bot wakeþ & honoureþ alway, þat [ȝe] ben digne toforne me.' And siþen seide Jesus hem foure wordes. Þe first worde was [of] alle þe *seruauntȝ* þat abiden her lorde and waken, ne come he neu*er*e so late. Þat o*þer* woorde was þ[*at*] of a man þat dredd hym of a þef, hou þat he schulde wake and keepe hym *fra*m þe þef. Þe þridde woorde was of ten maydens þat ȝeden aȝeins a bryde & a bridegoome: and þe fyue mayd*en*s were forclosed, for þat hij neren nouȝth redy aȝeines þe brides þat weren yspoused. Þe fierþe woorde was of a man þat went fer in pilgrymage, and bitooke alle his goodes to his seruauntȝ: to on of hem fyue besauntes, and to þat oþer tueye besauntes, and to þe þridde holelich a besaunt. And at his comyn*g*e aȝein he rewarded hem heiȝelich, þe tweie þat hadden his goodes he dubbled it hem; and þe þridde he dude done in prisou*n*, for þat he ne had noþing ywonnen hym. And siþen tolde Jesus to hem þe fourme and þe man*er*e of þe juggeme*n*t. And whan it come of þe juggeme*n*t of þe mageste, þan schulden al þe folk ben assembled to gedre *toforne hym, & he schulde disseueren hem a sundre, as þe scheperd doþe his scheep *fra*m þe gott. And his scheep he schulde done hem to stonde on his riȝth half, [&] for þe werkes of pyte þat hij duden for hise, he schulde hem clepen in to his faders blisse; and þo on þe left half, for þai ne duden no werkes of pyte to hise, he schold hem dryue wiþ þe fendes in to pyne wiþ outen ende.

*[p. 88, col. 1.]

4. *se*] *seþ*. 10. [*ȝe*] Cf. *Lc.* xxi, 36.

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§ 94 Hou þat Judas bispake þe tresoun vpon þe † wedenysday tofore.

Whan Jesus hadde seide alle þise þinges to his deciples, þan tolde he hem þat he scholde þe þridde day after þan, aȝeins þe feste of ester, be deliuered to be done on roode. And þo gedreden þe princes, & þe maistres, þe preestes, & þe elde men of þe lawȝe, in þe bisschopes court, þat was ycleped Cayphas; for þat Jesus hadde seide þe tiwesday nexte toforne, þat hij ne schuld seen hym nomore er þat hij leueden in hym. And þus hij ȝeden and conseileden hem hou þat hij myȝtten bitrayen Jesu, and sleen hym. And þo seiden hij, þat it were nouȝth goode forto done þerwhiles þat þe feste lasted, þat þe folk ne grucched it nouȝth, ne defended. And þo herde Judas tellen þat hij weren assembled to gedre, and went hym to hem, & asked hem what hij wolden ȝiuen hym, & he schulde bitaken hem Jesu pryuelich þat þe folk ne wisten it nouȝth. And hij weren þo alle gladde, & biheten hym þritty pens: and he bihett þem hym. And fram þat tyme forþwardes he aspied hou he myȝth bitraye Jesu, and bitaken hym to hem priuelich, þat þe folk ne wisten it nouȝth. For whi, alle þe þre dayes toforne hadde Jesus ytauȝth þe folk in þe temple fram morowe til eue, & fram eue til morowe. And vpon þe nyȝth he went hym vpon þe mount of Olyuete, & þe folk vpon þe morowe comen in to þe temple forto heren hym. And þer passed Jesus forþ þe wedenesday & þe þursday.

† þe] þee.

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§ 95 Here bigynneþ þe sexte meditacioun vpon þe friday. Hou þat Jesus hym bare in his passioun fram þe tyme of complyn tyl þat it were morowe.

Þe þursday at euen bigan þe feste of ester, & euerilch man schulde sacrifise hym self a lombe. And þo comen Jesus deciples to hym, & askeden hym where þat he wolde his pask holden, & where þat hij schulden greiþen þe lombe. And Jesus seide to seint Petre & to seint John þat hij schulden wende in to þe citee, & folowen a man þat hij schulden meeten, berande a pott ful of watre: and þere *hij seiȝen hym entren, hij schulden asken to hym & to his deciples, and it schulde be to hem ygraunted also swiþe. And hij wenten forþ & founden riȝth als Jesus hem hadde yseide, & greiþeden þe lombe in a gret soleer, þat þe hostesse hem hadde deliuered al redy diȝth. And þo whan euensonge tyme com, so com Jesus wiþ his deciples, and sette hym to þe sopere wiþ hem, and helde þat pask forþ [er þat] he was peyned. And siþen, als he satt & ete, he name þe coupe wiþ wyne and blissed it, & ȝalde graces to his fader, and drank, and heete hem, & badde parten it amonges hem. And siþen he seide þat on of hem schulde bitrayen hym. And hij bygonnen euerilchone, & ilche man for hym self, to aske which it were. And Jesus hem ansuered and seide, þat it was on of hem þat ete of his dische. And he seide þat hym were bettere þat he hadde neuere ben borne. And siþen houseled Jesus hem wiþ his flesche and wiþ his bloode, and badde hem þat hij schulden sacrifien brede [&] wyne, in remembraunce of his passioun. And þo bigonnen hij forto stryuen amonges hem, which schulde be moist maister and heiȝest. And Jesus seide þat it ne schulde nouȝth be amonges hem as among þe lewed folk: for þe eldest schulde be als þe ȝongest, and þe most of hem als þe loweest of hem. & als hij hadden ydwelled wiþ hym in

*[p. 38, col. 2.]

16. [*er þat*]: *als.* Cf. *Lc.* xxii, 16. 26. [&]: *in.*

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his temptaciouns, also, he seide, hij schulden be wiþ hym in þe blisse, and regne wiþ his fader. And þo seide Jesus to seint Peter, þat þe fende hadde asked God, his fader, þat he myȝth tempten hem & clensen hem as whete whan men wynewep it. And he hadde bisouȝth for hym, þat his treuþe ne fayled nouȝth. 'And þou,' he seide, 'sum tyme turne aȝein, and conforte þi breþeren.' And þan seide seint Petre, þat he was redy to go wiþ hym in his passioun, and to be wiþ hym in prisoun, and forto suffre deþ. And Jesus hym ansuered and seide þat þe cok ne schulde nouȝth crowen ones, er þat he hadde forsaken hym þries. And þo asked Jesus hem ȝif any þing hem hadde yfailed þo þat he sent hem wiþ outen sachel, wiþ outen scrippe, wiþ outen schoynge. And hij seiden all, Nay, hem ne failed noþing. And þo bad Jesus hem þat who so hadde sachel oiþer scrippe, þat he schulde it selle, and biggen hem swerdes; and who so hadde none, selle his kirtel, and bugge hym a sweerd þere wiþ. For þe scripture of his passioun, he seide, bihoue nedes be fulfilled. And his deciples ansuereden þat hij hadden tweie swerdes. And Jesus seide þat þere were *ynowe. And þo arose Jesus vp and dude of his cloþes, and gyrde hym wiþ a towayle, and dude watere in a bacyne, and sette hym on knees, & bigan to wasschen her feete & forto wipen hem. And whan he com to seint Petre, he seide þat he ne schulde nouȝth wasschen his feete. And Jesus hym seide, bot he dude, he ne schulde haue no part in heuene wiþ hym. And þo ansuered Petre & seide: 'Lorde, nouȝth onelich wasche my feete, bot al þe body and þe heued.' And Jesus hym seide: 'Who þat is baþed, ne haþ no myster for to be waschen, bot onelich his feete. And ȝe beþ now clene,' he seide, 'bot nouȝth alle: and þat schal be seene.' And þo whan Jesus hadd wasschen her feete, he name his cloþes, and ȝede and sette hym efte to þe sopeer, and tolde hem þat he it hadde done to ȝiuen hem ensample, þat jlchone so schulde done to oþer. And þo bicom Jesus sorouȝful, and seide þat on of hem schulde bitrayen hym. And vchone so

*[p. 34, col. 1.]

4. *hem*] *hen hem.* 25, 26. *he seide*] above the line.

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loked on oþer, and askeden & þouȝtten w[h]o [i]t myȝth be. And wiþ þat seint J[ohn] ewangeliste þilk tyme lened hym to Jesu, and leide his heued in his barme. And seint Petre made a signe to J[ohn], þat he schulde tellen who it were. And [he] bigan to bowȝe doune to Jesus breest, and asked hym who it was. And Jesus hym ansuered and seide, þat it was he þat he schulde ȝiue a soppe of brede: and tooke a soppe of brede & ȝaf it to Judas. And als swiþe þe fende entred wiþ inne hym. And Jesus badde hym do swiþe þat he schulde done. And þere nyste noman whi þat he seide so: ac summe of hem wenden for þat he hadde pens, that Jesus heet hym þat he schulde biggen hem þat hij hadden myster of to þat feste; oiþer þat he schulde ȝiue sum þing to þe pouer. And as suiþe as he hadde resceyued þat morsel, he went hym out. And þan seide Jesus þat he was mychel honoured & schulde departen. And also he seide: 'Ich ȝou telle, þe Jewes schullen me seek, and hij schullen nouȝth mowe comen to me. And als to myne sones, j saie to ȝou. Ac ich schal ȝou ȝiue a newe comaundement, þat euerilch loue oþer of ȝou, als j haue ȝou loued: and so schullen men knowen ȝou þat ȝe beþ myne deciples, ȝif vchone of ȝou loue oþer.' And þan asked hym seint Petre, whider he schulde gon? And Jesus hym ansuered, þat he ne myȝth nouȝth þan folowen hym, ac he schulde hym folowe anoþer tyme. And þan asked he hym whi þat he myȝth nouȝth folowe hym, and seide þat he wolde ȝiue his lyf for hym. And Jesus hym seide þat he schulde forsake hym þries er *þe cok krew. And þan bigan Jesus to conforten hem, and ansuered hem of al þat hij wolden hym asken. And he bigan to warnen hem of þe paynes & þe persecuciouns þat þai schulden suffren for hym. And he badde hem þat hij schulden comen eftsones to hym; and bihett hem þe Holy Gost, þat schulde he[m] ȝiue power & wytt, and counforte hem in al manere þing þat hij hadden of myster. And siþen seide Jesus hem, þat þe tyme was

*[p. 34, col. 2.]

1. *w[h]o [i]t*: *wott*. 4. *J[ohn]*: *Jesu*. Cf. *Joh*. xiii, 23–24. 17. *And*] In MS. there is a blank of nine-tenths of an inch between *departen* and *And*. 19. *als*] *als as*.

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comen þat hij schulden hym forsaken and fleiȝen a way, & leten hym al one. And siþen he lyfted vp his eiȝen toward þe heuene, and bitauȝtte þem God his fader, and bisouȝth for hem, & for alle þo þat leueden in hym þorouȝ her prechynge, þat hij weren alle one in hym, and þat his fader loued hem als hym self, and þat he brouȝth hem to his blisse þere he schulde ben hym self, and þat hij myȝtten hym seen & knowen wiþ outen ende.

§ 96 Hou þat Jesus hym bare fram euensong tyme til it were on þe morowe.

And whan hij hadden yseide her graces, hij arisen and wenten hem forþ out of þe citee vn to þe mounte of Olyuete. And Jesus hem tolde þat in þilk selue nyȝth hij schulden hym alle forsaken, for it was so write toforne hande in þe prophecye. Ac after, he seide, þat he were risen fram deþ to lyue, he schulde aperen to hem, & hij schulden hym seen in Galilee. And þo ansuered seint Petre hym, þat he ne schulde neuer hym forsaken, þeiȝ alle þe oþer hym forsoken. And Jesus hym ansuered and seide, þat he schulde hym forsaken þries þat ilk nyȝth, er þe cok hadde ycrowe twies. And seint Petre seide, it ne schulde nouȝth so be, þeiȝ al schulde he deye wiþ hym. And so þan seiden alle þe oþere. And þo went Jesus wiþ his deciples ouer þe water of Cedron in to a toun þat hiȝth Gessemany, and entred þere in to a ȝerde þere, as he was ywoned to assemblen his deciples. And Judas wyst wel þe stede and þe vsage. And þan badde Jesus his deciples þat hij schulde abiden hym þere, forto þat he hadde honoured his fader. And he name seint Petre & seint James & seint John, and went hym forþ, & bicom dredeful and sory. And he tolde hem þat he was sorouȝful riȝth al to þe deþ, & badde hem þat hij schulden [abiden] hym þere and waken wiþ hym, & praien þat hij ne fellen nouȝth in fondyng of þe fende. And Jesus went hym hastilich fram hem a stones cast, and fel on knees to þe erþe, and

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bisouȝth to his fader ȝif þat it were his wille, þat he schulde hym bynyme þat passioun. *And wiþ þat com an aungel from heuene forto conforten hym. And Jesus in þilk anguisch honourede wel þe lenger: and þe swet ran a doune to þe erþe of his body als dropes of blode. And whan he com aȝein to his deciples, he fonde þem alle slepeande for-weryed. And Jesus hem seide: 'Awakeþ, & praieþ' þat hij ne entred nouȝth in to temptacioun, ne fondynge of þe fende. And siþen he turned aȝein, & bisouȝth his fader þat he dude his wille. And þo eft sones, whan he com aȝein to hem, he fonde hem slepeande. And hij nysten non of hem what hij myȝtten hym ansueren. And he left hem þo, and went aȝein als he hadde ydo tofore hande. And siþen he com aȝein to hem, & seide hem þat hij hadden ysleped ynouȝ, and þat hij arisen & ȝeden forþ wiþ hym. And he tolde hem þat his tretour was neiȝ houde. And wiþ þat com Judas wiþ an hepp of knyȝttes paens, and wiþ sergeauntȝ, & wiþ princes, & þe Phariseus & þe maisters hadden ytaken wiþ hem men wiþ armes and wiþ launces and wiþ torches, forto taken Jesu. And Judas hem badde þat hij schulden taken hym þat he kissed. And Jesus þo went aȝeins hem, and asked hem wham hij souȝtten. And hij ansuereden: 'Jesu of Naȝareth.' And Jesus hem seide þat it was hym self. And hij þo wenten aȝein, and fellen adoun to þe erþe. And Jesus went hym eft sones to hem, and asked hem wham hij souȝtten. And hij seiden: 'Jesu of Naȝareth.' And he seide hem: 'Ne tolde ich ȝou, þat ich it was? And ȝif ȝe sechеþ me, leteþ þe oþer gon quyt of harme.' Now was Judas wiþ hem þo, and com to Jesu, and gan hym kyssen. And Jesus hym seide: 'Frende, wharto artow comen me forto bitraye, Judas, wiþ þi kyssynge?' And þo com þe conestable, and þe knyȝttes, and þe sergeauntȝ of þe Jewes, and tooken Jesu and heelden hym. And his deciples askeden hym ȝif hij schulden smyten wiþ swerdes. And seint Petre drouȝ his swerd, and smott a sergeaunt þat was wiþ þe bisschopp, þat hiȝth Malchus, his riȝth ere of. And

*[p. 85, col. 1.]

1. *þat*] above the line. 21. *Judas*] *uda* written on erasure.

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Jesus þo badde hem abide, and bad seint Petre þat he dude his swerde jn: for who so smott more wiþ sweerd, wiþ sweerd schulde dye. 'Ne leue ȝe nouȝth,' he seide, 'þat ich myȝth bidde my fader of help, and he wolde sende me more þan twelue legions of angels? Bot it bihoueþ þat þe scripture be fulfilled.' And þo touched Jesus þe sergeauntȝ ere, and it was al hole. And þo bounden þe kniȝttes Jesu, and hise deciples fledden alle away saue a ȝonge man hym folowed, ywounde onelich in a lynnen cloþ. & þe Jewes hym gonnen *to holden, and he lefte þe cloþ, & fledde away al naked. And þo vpbraided Jesus hem þat hij weren ycomen wiþ armes by nyȝttes tyme, for to taken hym als þeiȝ he were a þeef. And þo ladden hij Jesu to Annas hous, þat hadde þe bisschopes douȝtter Cayphas þat ilk ȝere ywedded. And seint Petre & seint John ȝeden fer bihynde, forto seen þe ende þere of. And þo hij comen to Annas house, seint John entred jn as a man þat was knowen of þe meynee, and seint Petre stoode wiþ outen. And seint John bisouȝth þe portere forto leten jn seint Petre. And þe porter lete hym. And þe sergeauntȝ al nyȝth maden a gret fyre a mydde þe floore, and seten abouten and warmeden hem, for it was gret colde. And fel so þat seint Peter and hij stoden aboute þe fyre, & þere com þe portere to hym, and seide þat he hadde yben wiþ Jesu. And Petre seide 'Nay,' toforne hem alle, and seide þat he ne knewe hym nouȝth, and wolde haue gon away. And þe cok bigan to crowe. And þo com a womman and avised hir of seint Petre, and seide to hem þat stoden aboute þat he hadde ben wiþ Jesu. And after þat com a sergeaunt, & seide þat he was on of Jesus deciples. And þe oþere seiden þat it was soþ. And seint Petre bigan to swere þat he was non of hem. And siþen afterwardes so com anoþer sergeaunt & seide þat he was on of þe deciples of Jesu; and þat semed wel for he was man of Galilee. And þe oþer seiden þat word myȝth wel be soþ. And þan seide his cosyn whas ere he had smyten of, þat he hadde seen hym in þe gardyne wiþ Jesu, þere he was nomen. And þo bigan Petre to sweren, & to cursen alle þo þat euer wiþ Jesu weren, and all þat hym euere knewen. And wiþ þat, als

*[p. 35, col. 2.]

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þe worde was in his mouþ, þe cok bigan to crowen. And Jesus hym wiþturned & biheld Petre. And þo biþouȝth Petre hym of þe wordes þat Jesus hadde hym yseide tofore hande. And þe oþer leten hym go: and Petre went hym out, and bigan to wepe wel sore and tenderlich. And þo als Jesus stoode tofore Annas, hij askeden hym of his deciples and of his techynge. And he ansuered & seide þat his techynge was nouȝth of felonye in priuete, bot al a loude tofore þe folk þere he preched in þe temple. And on of hem ȝaf hym a buffet vnder þe ere, and asked hym ȝif he schulde so answere þe bisshopp. And Jesus hym ansuered and badde ȝif he hadde ouȝth mysseide, þat he schulde telle hym where of; and ȝif he ne *couþe telle whereof, þat he smott hym nomore. And þo souȝtten hij fals witnesse vpe Jesu, forto done hym to þe deþ. And þo comen summe and saiden vpon hym, þat he hadde seide þat he wolde destruen Goddes temple and maken it hole aȝein wiþinne þre dayes; and summe of hem seiden oþer wyse, and ne acordeden nouȝt. And many oþere fals witnesses hij beren vpon hym, ac hij ne myȝtten noþing acorden. And þo aros vp þe bisschopp, and asked Jesus wharfore þat he ne ansuered nouȝth to hem þat beren witnesse aȝeins hym. And Jesus stoode & ne ansuered nouȝth. And þo coniured he hym þat he schulde hem tellen ȝif he were Crist, Goddes son. And Jesus hem seide þat he it was, and þat hij schulden seen hym come in þe blisse of God at þe juggement of al þe werlde. And þo bigan þe bisschop to renden his cloþes; and seide þat Jesus hadde mysseid, and þat hij ne hadden no myster nomore of wytnessynge, for whi hij it hadden alle yherd. And he asked hem what hem þouȝth best to done. And hij ansuereden alle þat he was worþi þe deþ. And þo bigonnen hij [þ]at helden Jesu forto cracchen hym, and forto scornen hym, and hidden his eiȝen, and smyten hym vnder þe ere and in þe nekke, and beden hym ȝif þat he were Crist þat he schulde a-rede who it was þat hym smott. And many oþer schames hij seiden hym.

*[p. 38, col. 1.]

16. *hadde*] above the line. 26. *it*] above the line.

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§ 97 Hou Jesus bare hym fram morouȝe tyl þat it was vnderne.

Afterwardes sent Annas Jesu to Cayphas þe bisschopp. And as swiþe atte morowe assembleden alle þe maistres, and þe preestes, and þe eldeste of þe lawȝe in þe cuntree, and token her conseil hou hij myȝtten bryngen hym to þe deþ. And hij brouȝtten Jesu amonges hem to þe conseil, and baden hym sayen hem ȝif he were Crist. And Jesus ansuered & seide: 'ȝif ich ȝou telle, ȝe ne leue me nouȝth; and ȝif ich aske ȝou ouȝth, ȝe ne ansuere me nouȝth, ne ȝe ne schullen leten me gon. Ac ich schal be fram þis tyme forþwarde on þe riȝth half God my fader.' 'Þan seistou,' hij seiden, 'þat þou arte Crist, Goddes son?' 'So seggeþ ȝe,' seide Jesus. 'Wharto,' seiden hij, 'desiren we wytnesse? We it habben yherdd of his owene mouþ.' And þo arisen hij vp euerilchone, and bonden Jesu, and ladden hym to Pylate, þat was maister & baily of þe poeple and justise vnder Cesar. And weren payens. & hij bitauȝtten hym Jesu, ac hij ne entreden nouȝth in to Pilates hous, for hij wolden ben clene, þat hij myȝtten at euene eten of þe lombe paschal. And þo went Pilate out to hem, & asked hem of what þing þat hij biwrieden Jesu. & hij seiden þat hij hadden founden hym techande & defendende þe *folk, þat hij ne ȝeue no trewage to Cesar: and he seiþ þat he is God & kyng. And þo comaunded Pylate þat hij schulden juggen hym hem seluen, vpe þe vsage of her lawȝe. And hij ansuereden þat hem ne fel nouȝth to do noman to þe deþ. And þo entred Pylate in to an hous þere he ȝaf juggement, and dude clepe forþ Jesu. And Judas, whan he seiȝe þat þe Jewes hadden jugged Jesu to þe deþ, he ȝede & brouȝth þe þritti pens þe which þe preestes hadden hym ȝouen, and profred it hem vp, and seide þat he hadde ysynned in þat þat he hadde bitrayed þat goode man. And hij ansuereden þat he seiȝe wel his owene dede, for it ne was noȝt to hem. And Judas hem cast þe syluer in þe temple, and went hym

*[p. 36, col. 2.]

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forþ, and henge hym self on a nelren tree: and his wombe al toclef, and alle hise guttes fellen doun at his feete. And þo nomen þe preestes þe pens, & seiden þat hij ne weren nouȝth worþi forto done wiþ þe oþere offrendes; bot þorouȝ her commune conseil hij wolden biggen þerwiþ a potters londe, forto buryen jnne vncouþe bodies þat weren dede. And siþen forþwardes it was þus profecied.

§ 98 Hou Jesus bare hym fram vnderne tyl it was tyme of midday.

Þo stoode Jesus tofore Pylate, and he asked hym ȝif he were kyng of Jewes. And Jesus hym ansuered and seide þat his kyngdom nas nouȝth in þis werlde. 'Ac ich com,' he seide, 'forto bere witnessyng of soþenesse.' And þo asked Pylate hym what was soþenesse. And as swiþe Pylate went out to þe Jewes, and seide hem þat he ne fonde non enchesoun in hym, þorouȝ what þat he schulde hym dampne. And þe Jewes euerichon bigonnen hym to wryen of many þinges. Bot Jesus hem ansuered nouȝth, ne Pilate neiþer; þorouȝ what he hadde gret merueile. And þe Jewes seiden þan þat he hadde trobeled al þe folk, and chaunged a[l] fram þe boroghe of Galilee in to Jerusalem. And whan Pilate herde Galilee, he asked þan ȝif þe man were Galalien. & whan þat he knew þat he was of þe power of Heroudes, he sent hym aȝein to Heroudes; for he was by þo dayes in Jerusalem. And whan Heroudes seiȝ Jesu he hadde gret ioye, for he hadd gret desire to haue seen of his myracles. And he asked hym many þinges. Bot Jesus ne ansuered no woorde. And þo despised Heroude Jesu, and al his meynee, and cladde hym in a white cloþ as he hadde ben a foole, and sent hym aȝein to Pilate. And þan hij weren acorded, Heroudes and Pylate, þat ȝore hadden ben enemyes. *And þo assembled Pilate þe prynces and þe maisters and alle þe folk, and seide þat siþen he ne Heroudes ne myȝȝten fynde non enchesoun in hym, he wolde hym chastise and lete hym go stille.

* [p. 37, col. 1.]

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& wiþ þat al þe folk bisouȝtten Pylate þat he schulde
deliueren hem a man þat were dampnable, als he was
ywoned to do euerilch ȝere for þe honoure of þe feste.
And Pilate hem asked wheþer hij hadden leuer Jesu,
oiþer Barraban þat was þeef, and for þifte and for man-
s[l]auȝttre þat he hadde done in þe cite was nomen and
done in prisoun. And þe folk, þorouȝ hestes of þe
prynces and of þe maisters, chosen Barraban. And þo
asked Pilate hem what he schulde done wiþ Jesu, for he
ne fonde none enchesoun forto dampnen hym. And þe
Jewes crieden wiþ heiȝe voice þat he schulde hym done
on rode, and ne blonnen nouȝth of cryeng. And þo
comaunded Pilate Jesu forto be scourged. And his
kniȝttes cladden hym in purpre, and lappeden hym in
a mantel of scarlett, and seten a gerlande of þornes vpon
his heued in stede of coroune, and tooken hym a ȝerde
in his honde, and kneleden adoun toforne hym and
gretten hym as a kyng, and scraccheden hym amyddes
þe face, and smyten hy[m] alle vnder þe ere, and token
þe ȝerde and smyten hym vpon þe heued. And þo
ladde Pilate hym also cladde and crouned vn to þe
Jewes, and seide to hem: 'Loo! Here ȝoure kyng.'
And þo crieden hij alle wiþ o voice þat he dude hym
on roode. And Pilate hem badde þat hij schulden
hym take & done hym on croyce, for he ne fonde non
enchesoun wiþ hym. And þo ansuereden þe Jewes, vpe
þe vsage of her lawȝe he schulde be done to þe deþ,
for þat he made hym Goddes son. And whan Pilate
herde þat, he dredd hym mychel þe more, and com
eft sones to Jesu & asked hym whennes he was. And
Jesus ne ansuered hym nomore. 'What!' seide Pilate,
'Whi ne ansuerestou me? Ne wostou nouȝth wel þat
ich haue power to lete þe go quytt, oiþer forto done þe
on þe croice?' And þo seide Jesus þat he ne hadde no
power of hym, but it were hym ȝouen of heiȝer þan
he was. And þe Jewes bigonnen to crye þat ȝif he lete
hym go quyte, he ne scholde nouȝth be Cesars frende,
for þat he hadde ymade hym kyng al aȝeines þe will of
Cesar. And þo ledde Pilate Jesu in to a commune place
forto juggen hym, & seide to þe Jewes: 'Loo! Here

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ȝoure kyng.' And þo crieden hij alle, þat he scholde done hym on roode. And Pilate hem asked ȝif he schulde done her *kyng on roode. And þe Jewes ansuereden and seiden þat hij ne hadden no kyng bot Cesar. And wiþ þat ilk woord sent Pilates wyf to hym, and badde þat he ne scholde entermete hym nomore of Jesu, for whi, sche seide þat sche hadde gretlich ben ytrauailed in a visioun for Jesu þat day self. And Pilate name þo watere, and wesch his handes þere toforne al þe folk, and seide: 'Jch am clene of þe bloode of þis riȝthwise man. Þis see ȝe wel.' And hij ansuereden alle: 'His bloode on vs and oure childer falle.' And þo lete hem Pilate Barraban, and tooke hem Jesu for to scourgen al to hir owene wille, and þat hij schulden hym done on roode. And þe heþen knyȝttes nomen hym and ledden hym wiþinne þe court, and assembleden abouten hym al þe compaignye of fyue hundreþ kniȝttes, and maden hym in a kynges wise als hij hadden toforne honde, and louȝen hym to scorne, and kneleden toforne hym, and gretten in scorne als a kyng, and craccheden hym amyddes þe visage, and smyten hym vpon þe heued wiþ þe ȝerde. And siþen hij vncladden Jesu of þe purpre, and cladden hym wiþ his owene cloþes, and leiden þe croice vpon his owene schuldren, and ledden hym out of þe citee, and tweie oþere þat weren ydampned wiþ hym. And als hij ȝeden forþ, so com þere a straunge man by þe waye passande, þat hiȝth Simonde leprous. And þe Jewes maden hym wiþ strengþe to take þe croice, and beren it vpon his bak after Jesu. And þo folowed hym gret prees of folk, and many wymmen þat pleyneden Jesu and waymenteden his deþ. And Jesus hym wiþturned and badde hem nouȝth wepen for hym, bot for þe vengeau[n]ce þat þe folk hadde deserued, and for þe vengeaunce þat schulde fallen vpon hem.

*[p. 7, col. 2.]

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§ 99 Hou Jhesus bare hym fram þe midday tyl þe none.

And whan hij comen vpon þe mount of Caluarie, þan strepten hij Jesu, and maden hym al naked, and duden hym vpon þe croice. And Jesus bisouȝth his fader þat he schulde it hem forȝiue, for hij nysten what hij duden. And þo hij ȝouen him [to] drynk wyne medled wiþ mirre & galle, and setten it to Jesus mouþe; ac he it wolde nouȝth drynke. And þo hengen þe Jewes þat o þeef vpon þat on syde, & þat oþer þeef vpon þoþer syde. And siþen abouen þe croice dude Pylate write vpon a boorde Ebru, Gru, & Latyne, þat he was Jesus of Naȝareth, kyng of Jewes. And þat wrytyng redden many Jewes, for þat stede was neiȝ honde þe cite. And hij crieden all to Pylate and seiden: 'Write þat he seide he was kyng *of Jewes, ac nouȝth þat he is kyng of Jewes.' And Pylate hem ansuered þat þilk wordes were ywriten, [&] schulden ben holden stable. And þo tooken þe kniȝttes and parteden Jesus clopes in foure parties, and leiden lott þere vpon: bot his kirtel hij seiden hij ne wolden nouȝth renden, for it was siwed al hole; ac hij wolden legge lott þere on, who it schulde haue al hole. And siþen hij seten adoune and bihelden hou Jesus moder and seint John and Marie Cleophe and Marie Maudeleyn ȝeden & stoden biside þe croice of Jesu. And þo whan Jesus seiȝ his moder and John, his deciple þat he loued so mychel, stonde þere, Jhesus seide to his moder: 'Womman, loo! þere þi son.' And siþen he seide to seint John: 'Loo! þere þi moder.' And from þat tyme forþwardes seint John resceyued hire, and kepte hir als his moder. And þo stoden þe Jewes, and abiden to looke what schulde bifalle, and ȝeden tofore Jesu, and stoden and schoken her heuedes vpon hym, and scorneden hym, and beden hym þat he schulde sauen hym self, ȝif he were Goddes son, and comen adoune of þe croice; and reprocheden hym of þat he hadde yseide þat he schulde destruen Goddes temple and maken it hole aȝein in þree

*[p. 38, col. 1.]

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dayes. And þe prynces & þe maisters and þe eldest men of þe lawȝe louȝen vpon hym & seiden: 'He haþ oþer ysaued, and ne may nouȝth sauen hym self.' And þo bigonnen hij alle to cryen: 'ȝif þou be Crist, and riȝthful kyng of Jsrael, come adoun of þe roode tree, and we schullen leuen in þe. Þou affiest þe in God, now lete hym saue þe ȝif he wil, for þou seidest þou were Goddes son.' And also þe kniȝttes scorneden hym, and beden hym ȝif he were kyng of Jewes þat he schulde sauen hym self. And siþen þat o þeef badd hym ȝif þat he were Crist, þat he schulde sauen hym self and hem. And þat oþer þeef hym vndername and seide: 'Ne doutestou nouȝth God. For oure wicked dedes we han deserued þis vile deþ: and Jesus neuer ne dude bot goode.' And þo bisouȝth he Jesu þat he schulde þenchen on hym whan he come in to his regne. And Jesus hym ansuered and seide, þat he schulde þat ilk self day be wiþ hym in paradys. And þo fram þe heiȝe midday til þe noone, þe sunne wiþdrowȝe his liȝth, and it bicom als derk as nyȝth ouer al þe londe.

§ 100 Hou Jesus hym bare from [þe noone] to þe euensonge tyme.

At þe noone tyde cried Jesus wiþ heiȝe voice and wepeande 'Hely, Hely,' and seide þis psalme of þe sautere: '*Deus, Deus meus, respice in me.*' And þo seiden summe þat stooden þere þat he cleped Hely, a man þat woned amonges hem in her baylie. And Jesus, whan he hadde þo fulfilled al þe scripture þat was yseide porouȝ *prophecie of his passioun saue þat it was seide þat he schulde drynke eysile, and þo seide Jesus þat he hadde þrust. And also swiþe lepe vp on, and tooke a spounge, and wette it in eysile, and bonde ysope þerto vpon a rodde, and putte it to Jesus mouþe, and badde hym proue what þat were. And þo beden þe Jewes þat hij schulden duellen and abide ȝif Hely wolde ouȝth come forto deliueren hym.

*[p. 38, col. 2.]

1. *maisters*] *r* above the line. 8. *kniȝttes*] *i* above the line.
34. *deliueren*] *de-* repeated.

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And Jesus, whan he hadde tasted þe eysel, þan seide he þat al þing was fulfild, and bigan to crye wiþ heiȝe voice and seide: 'Fader, in to þine hondes j bitake my gost.' And wiþ þat woorde he bowȝed adoune his heued, and ȝalde þe gost to God his fader. And wiþ þat þe veil þat henge in þe temple tofore þe heiȝe auter tobraste in two peces, and þe erþe quaked, and þe stones tobrusten, and þe dede men arisen out of her graues. And þo seide centurio, þat was conestable ouer an hundreþ kniȝttes, þat stode on boþe half forto biholde Jesu, forsoþe þat Jesus was riȝthful and Goddes son. And alle þe kniȝttes hadden grete drede: for whi hij seiȝen wel þat he dyed wiþ his owene goode wille. And al þe folk þat stoden and seiȝen þise marueiles, knockeden on her breestes as coupable, and turneden aȝein in to þe citee. And hise frendes stoden afer, and þe wymmen þat hadden ysiwed hym from Galilee in to Jerusalem, and seiȝen alle þise þinges and puplisshed hem forþ.

§ 101 Hou Jhesus was drawȝen after his deþ.

Sjþen comen þe Jewes, for þat hij nolden nouȝth þat þe dede bodies hengen on roode so neiȝ þe citee vppon þe sabate of þe fest of pask. Hij comen to Pilate and bisouȝtten hym þat he schulde lete breken her þeiȝes, and leten hem done adoune. And þo comen þe kniȝttes and breken þe lymes of þe þeues þat hengen bisiden Jesu; ac Jesus þeiȝes ne breken hij nouȝth, for hij founden hym al stark ded & colde: bot a kniȝth smot hym wiþ a spere to þe hert, & als swiþe com out water & bloode als þe scripture seide. And siþen þo it was euensong tyme, com a noble rich baroun, goode & riȝthful, þat hadde x. kniȝttes to his banere, þat ne hadde nouȝth assented to þe conseil & to þe dedes of þe Jewes; for he was on of Jesus deciples, pryuelich, for drede of þe Jewes. And he entred jn hastilich for þe sabate, and com to Pilate and bisouȝth hym þat he ȝeue hym Jesus body. And now had Pilate gret wonder þat Jesus was so

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suiþe ded, *and sent to þe conestable þat hym kepte, & bad þat he schulde sende hym bode ȝif Jesus were ded. And he ansuered and seide, 'ȝe forsoþe.' And þo ȝaf Pilate Jesus body to Joseph, and Joseph ȝede forþ þo and took hym adoune. And wiþ *þat* com maister Nichodeme, þat was arst ycome to Jesu by nyȝttes tyme, and brouȝth wiþ hym mirre and encense and wormode ymedled. And Joseph dude bringe a fair newe schete & a clene, and dude it *þere* jnne: and *after* took a noþer fair newe schete fyne and clene, and wonde Jesus body *þere* jnne, and þat o*þer* al aboue, as riche Jewes were ywoned to ben yleide. Now was *þere* biside þere Jesus was crucified a gardyne, and in þat ilk gardyne was made a newe caue in þe roche in whiche neu*er* body hadde arst ben yleide: ac Joseph it hadde arst ylete make for his owen byhoue. And *þere* jnne, for þe sabate was neiȝ, hij leiden Jesus body, and rolleden a gret ston tofore þe entre of þe sepulchre. And now was he late ded. Ac nouȝth for þi þe wy*m*men hadde*n* alway yfolowed, and yseen hou Jesus body was yburied. And þo hij hadden ydo, hij turneden aȝein in to þe cite. And als longe als hij dursten wirchen for þe sabat, hij ȝeden and bouȝtten a riche oignement þat is ycleped 'aromatha,' and hij atireden her oignement for to comen and smeren Jesus body wiþ al: bot vpon þe sabat ne duden hij riȝth nouȝth. And vpon þat o*þer* day comen þe preestes and þe Phariseus to Pilate, and beden hym þinke on þat Jesus hem hadde yseide toforne hande *þat* he schuld rise *fra*m deþ to lyue þe þridde day, & bisouȝtten hym *þat* he schulde do looke þe body i*n* þe sepulchre til þe þridde day, þat his deciples ne comen and stelen his body, and seien to þe folk þat he were risen *fra*m deþ to lyue. And Pilate hem ansuered þat hij schulden gon he*m* self and kepen it als wel þat hij couden. And þe kniȝttes wenten forþ yarmed þo, and m*er*keden þe ston þat lay toforne þe entree.

*[p. 39, col. 1.]

5. *com*] above the line.

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§ 102 Hou Jesus aros *fra*m deþ to lyue, and areised many oþer dede men wiþ hym.

Upon þe morowe, als erlich as any man myȝth honouren, so wenten þe Maries and bouȝtten þe oignement aromatha, forto comen & to smeren Jesus body. And Jesus Crist þo wel erlich als þai comen towardes þe sepulchre was arise*n fra*m deþ to lyue, & many o*þe*r dede men, þat come*n* and scheweden hem in þe citee. And þo com a gret erþe dyne, and an aungel com þo from heuene and remued þe ston *fra*m þe sepulchre and satte þ*e*re on. Now was his lokyng & his visage als rede as fyre, & hise clo*þ*es als *white as snow. And þe lookers þat kepten þe sepulchre, sone so hij seiȝen it, weren alle abaischt & fellen adoune for drede, riȝth als þai hadden ben dede. Now hadden þe wymme*n* als hij ȝede*n* toward þe sepulchre, asked which o*þe*re hem schulden helpe, þat þe ston were went *fra*m þe dore of þe monument. And wiþ þat, als hij lokeden þiderwardes, hij seiȝen þe ston *fra*m þe entre of þe dore yremued.

*[p. 39, col. 2.]

§ 103 Hou Jesus apered to Marie Maudeleyne þat was hym dere.

And þe Marie Magdeleyne, also swiþe as sche seiȝ þe ston yremued, sche lep aȝein and tolde to Peter & to John þat Jesus body was ystole away. And þan as swiþe arisen vp Peter & John, and wenten to þe sepulchre. Ac seint John com first to þe sepulchre, ac he ne ȝede nouȝth wiþ jnne: and he kneled adou*n*, & ne seiȝ nouȝth bot þe scheten þat Jesus hadde ben wounden jnne. And whan seint Peter com, he went hym jn and kneled adou*n*, and seiȝ þe scheten & þe girdel þat was abouten Jesus body. And þo entred seint John and seiȝ also, and trowed þat þe body hadde ben borne away. For hij ne

24. *wiþ*] above the line.

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knewen nouȝth þe scripture þat seide þat it bihoued þat Jesus arise fram deþ to lyue, & so entren in to his blisse. & so hij wenten hom. And þo comen þe wymmen towardes þe sepulchre in þat gardyne, and seiȝen an aungel sitten on þe riȝth half of þe sepulchre, ycladde in a white chesible. And hij hadden swiþe gret drede. And þe aungel to hem seide: 'Ne haueþ no drede, ac witeþ forsoþe þat Jesus is risen fram deþ to lyue, als þat he ȝou first seide.' And þo badde þe aungel hem þat hij schulden gon and siggen to Peter & to oþer deciples þat Jesus was arisen. And þo stoden tweie aungels bisiden, and scheweden hem þe sudari & þe cloþes, & badden hem þat hij schulden þink on þat Jesus arst seide vn to hem and warned hem hou þat hym bihoued suffre passioun on þe croice, and dyen, and þe þridde day arise fram deþ to lyue. And þan biþouȝtten hij hem wel on Jesus wordes. And þo bileften þai her karful semblaunt, and ȝeden forþ wiþ gret drede & wiþ gret joye forto tellen forþ to þe apostles þise good tiþinges. And þerwhiles þat þe aungel schewed hem þise þinges, so was þe Maudeleyn by þat oþer half, and com to þe sepulchre and stoode & weep. And þo sche bihelde, and seiȝ tweie aungels in white cloþing, þat on sittande at þe heued, & þat oþer at þe feete. & hij askeden, *hir whi þat sche wepe. And sche ansuered & seide, for þat hire lorde was borne away and sche nyste nere where þat he was leide. And wiþ þat þe aungels arisen aȝeins Jesu, þat com & stoode bihynde þe Maudeleyn. And sche wiþturned hire, and wende he hadde ybe a gardynere. And þo asked Jesus hir whi sche wepe, & what sche souȝth. 'Sir,' sche seide, 'ȝif þat þou haste borne hym away, where þou haste hym ileide telle þou me; and ich hym schal take wel stille, and beren away wel pryuelich.' And wiþ þat sche turned hire towardes þe aungels as forto haue summe confort. And Jesus cleped hire 'Marie.' And þan sche knew hym by his voice, and turned hire and fel adoun to his feete and seide, 'Ha! Swete sir.' And þo bad Jesus hir þat sche schulde goo and suggen to hire breþeren þat

*[p. 40, col. 1.]

5. *of*] above the line. 18. *forþ*] *it forþ*, with *it* deleted.
31. *where*] *and where*.

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he schulde steiȝe vp to his fader and to her fader, and to his God & to her God also.

§ 104 Hou Jesus schewed hym to oþer wymmen.

And þo als þe oþer wymmen wenten towardes þe apostles forto tellen þat þe aungel hadde hem seide, and þe [Maudeleyn] com and ȝede wiþ hem, so com Jesus & grette hem. And hij fellen adoun to his feete and honourden hym, and heilseden hym and kisseden his feete. And þo badde Jesus hem þat hij ne schulden haue no drede, ac þat hij schulden gon in to Galilee aȝeins hym, & þere hij schulden hym see.

§ 105 Hou þe kniȝttes þat kepten þe sepulchre token her conseil what hij myȝtten done.

Per whiles þat þe wymmen wenten to þe apostles, so comen hij þat lokeden þe sepulchre, and wenten in to þe cite & tolden þe prynces and þe preestes al þat hij hadden yseiȝe. And þo hij assemblеden alle þe eldest men of þe folk, and tooken her conseil hou hij myȝtten done, þat þe resurrecciouⁿ of Jesu nere nouȝth yleued. And þan hij ȝouen gret tresore to þe kniȝttes for þat hij schulden siggen þat Jesus deciples weren ycome, and hadden yborne away his body þerwhiles þat hij slepen: and hij hiȝthten hem þat hij schulden maken her pees aȝeins Pylate, þeiȝ he made hym neuer ȝo wroþ towardes hem. And þe kniȝttes nomen þe tresore, and seiden to þe folk als hij hadden hem ytauȝtt: and so þai maden þe folk to vnderstonde from þat day forþward.

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§ 106 Hou þe leuedies scheweden þe resurecciou*n* of Jesu Crist to his deciples.

Whan þe leuedies comen to þe apostles, hij tolden hou hij hadden yseen þe aungels, and hou Jes*us* was risen fr*am* deþ to lyue. And hij askeden hou *hij hadden it yseye. And hij ansuereden sum*me & seiden hij sei3en an aungel syttande, and sum*me* seiden hij sei3en tweie aungels stondande: and so ne leueden hij it nou3th, ac helden her wordes as for trufle. And þo com þe Maudeleyne wiþ þe oþer Maries þat hadden seene Jesu, and hij founden þe apostles wepyng and weymentynge, and hij tolden hem of þat Jesus hem hadde ysent bode. *[p. 40, col. 2.]

§ 107 Hou Jesus schewed hy*m* to seint Petre.

And þo seint Petre hadde yherd þat hij hadden seen Jesu, he aros vp and wente hym to þe sepulchre. And onon ri3ttes Jesus schewed hym to seint Petre. And þo Petre hym retou*r*ned and went hym to þe apostles, and seide to hem þ*at* weren þere, þat he hadd seen Jesu and þat he was arisen fr*am* deþ to lyue forso[þ]e.

§ 108 Hou Jesus schewed hy*m* to Cleophas & to Lucas his felawe, by þe way goa*n*de.

Nou bifel þat a morowen þat day self, after þ*at* þe wymmen weren ycomen to þe apostles þat hadden yseene þe aungels, and seint Petre & seint John weren ycomen a3ein fr*am* þe sepulchre, þo tweie deciples þat weren wiþ Jesu wenten out of þe toun of Jerusalem towardes a caste[l] þat is cleped Emaus, þat was ei3tte mile and an half fr*am* Jherusalem. And als hij wenten by þe waye, hij *speken of many þinges þat bitidden of Jesu. And als

18. *forso*[þ]*e*: *forsoue*. 24. *caste*[*l*]: *castes*.

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hij ȝeden spekande and pleynande of þe þinges þat weren bitidde, so com Jesus onon riȝttes ouer-takande hem by þe weie: and hij ne couþen nouȝth hym knowen. And Jesus hem asked of what þing þat hij ȝeden spekyng, and whi hij weren so soroufful. And þo ansuered þat on þat hiȝth Cl[e]ophas, and seide þat he hadde merueile þat he nyste nouȝth of þat þing þat was bitidde at þat feste in Jeru*sa*lem. And Jesus asked what it was. And hij seiden, of Jesu of Naȝareth, þat was so noble man in God, boþe in woorde & in dede, and tofore alle þe folk: and hou þe pry*n*ces and þe preestes hy*m* hadden ydampned & done on þe rode. 'And we wenden þat he hadde ben Crist and haue ou*er* comen al. And now it is þe þridde day þat it was done. Ac [on] of oure wy*mm*en haþ made vs afrayed, þat was to day att morne atte sepulchre, and ne fonde nouȝth his body, ac seide þat sche seiȝ tweie aungels þat seiden þat he was alyue. And su*mm*e of oure felawes wenten þider and founden als þe wy*mm*en seiden. Ac [hym] hij ne founden nouȝth.' And þo seide Jesus: 'A! ȝee foles, rekles and mysleeuande, þat ȝe ne leeue nouȝth þat þe pr*o*phetes han seide. Ne bihoued it nouȝth þat Jesus suffred *passiou*n, and on þat man*er*e entred in to his glo*ri*e?' And he bigan to schewen hem þorouȝ þe lawȝe and þorouȝ þe pr*o*phecie, þat it schulde so bityde. And afterwardes hij neiȝeden towards Emaus. And Jesus hem seide þat he wolde wende ferrer þan þat castel. And hij maden hym wiþ strengþe of prayere forto dwelle, and hij seid*en* þat it was neiȝ euene. And Jesus bileued wiþ hem, and entred in to her jn. And als he byleft wiþ hem atte sopere he name þe bred, and brake it, and blissed it, and ȝaf it hem. And hij als sone knewen hym: and als swiþe he vanisshed fr*a*m hem. And þo seide þat on to þat o*þer*: 'Þanne nas nouȝth oure hert brenn*a*nde þer whiles he spake wiþ vs by þe waye, als we ȝeden desputende þe scriptures?' And als swiþe hij arise vp and returneden to Jeru*sa*lem, and founden þe twelue apostles and o*þer* þat weren wiþ hem. And hij

*[p. 41, col. 1.]

6. *Cl[e]ophas*: *Cloophas*.

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tolden hem þat Jesus was risen *fra*m deþ to lyue for certayne; and also he hadde schewed hym to seint Peter. And hij seiden hem hou Jesus apered to hem in þe waye, and hou þai kneweh Jesu by þe bred þat he brak. Bot seint Thomas and þe o*þer* þat sete*n* þare ne leueden it nouȝth: and wiþ þat seint Tho*mas* and o*þer* wenten out, and sp[ek]en *þere* of hou it myȝth ben.

§ 109 Hou þat Jesus schewed hym to þe ten apostles þat day self.

And onon riȝttes þilk day self atte euensong tyme, whan þe ȝates weren ysperde *þere* þe deciples weren assembled for þe drede of þe Jewes, and seten and speken hou Jesus hym hadde yschewed vn to su*mm*e, so com Jesus and stoode amonges hem and seide: 'Pes be amonges ȝou. Jch it am. Ne haueþ no drede. And hij weren alle agast, and wenden it hadde ben a gost þat hij seiȝen *þere*. And Jesus hem reconforted wel swetelich, and schewed hem his feete and his honden and his syde, and bad hem handlen and loken þat he hadde boþe flesche and bon, and þat ne hadde no goste. And ȝutt for ioie and for gret merueile ne leueden hij nouȝth ȝett þat it was he. And þan asked Jesus hem ȝif hij hadden any mete. And hij scheweden hym a þece of fysch rosted and a litel of hony, and Jesus it name, and ete it toforne hem alle, and ȝaf hem his relief. And þo seide he to he*m* anoþer tyme: 'Pays be wiþ ȝou. Als my fader sent me, also sende ich ȝou.' And whan he had seide so, þo aliȝtted þe Holy Gost wiþ jnnen hem. And he seide: 'Resceyueþ þe Holy Gost. Þe synnes þat ȝe schullen forȝiue*n*, schullen be forȝiuen.' And siþen he reherced þe wordes to hem þat he of spake to hem toforne in Galilee, *þat hym bihoued so suffren pyne & passioun, and fulfillen þe prophecies. And afterwardes he ȝaf he*m* vnderstondynges of þe holy scripture: and seide þat hem bihoued to preche penaunce ou*er* al þe

*[p. 41, col. 2.]

2. *hadde*] above the line.

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werlde in his name, ac fyrst in Jerusalem, for ensample of his passioun and his resurrecciouⁿ; bot nouȝth for þan þat þai helden hem stille in þes in þe cite tyl þat he sent hem þe Holy Gost of heuene, þat schulde hem ȝiuen powere forto done it. Now nas nouȝth þo seint Thomas wiþ þe apostles whan Jesus hym schewed to hem, ac whan he com to hem hij seiden alle hou Jesus hadde yschewed hym. And Thomas ansuered and seide þat he ne schulde neuer leuen it, þeiȝ al þat he seiȝ hym, bot ȝif he seiȝ his woundeⁿ and his honden, and putte his fyngres in his syde.

§ 110 Hou þat Jesus schewed hym to seint Thomas & to all þo*per*e apostles ifere.

At þe eiȝtteneþ day weren þe apostles to gedre in clos þere hij hadden ybe tofore for drede of þe Jewes, and Thomas was wiþ hem. And þo com Jesus & stoode amonges hem & seide: 'Pays be amonges ȝou.' And þo seide he to Thomas þat he schulde putte his fyngres in his wounden þere þe nailes stoden, and in þe syde þere þe spere hym stonge; and he badde hym no more be mysleeuande. And whan he hadde so done, he seide: 'Þou art my God and my Lorde.' 'Ȝe,' seide Jesus, 'Thomas, for þou haste it proued, now perfore þou leeuest it; ac blissed ben hij þat neuere ne proueden, and leuen it stedfastlich.' Many oþer tokenes dude Jesus toforne his deciples þat ne beþ nouȝth ywriten in þe gospel. And also he schewed hym sum tyme to fyue hundreþ men to gidre.

25. *also*] *also als.*

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§ 111 Hou Jesus schewed hym to þe elleue apostles on a mountayne.

Sjþen comaunded Jesus to þe elleue apostles þat hij schulden wenden in to Galilee, vppon þe mountayne þere he was ywoned to prechen hem: and he schulde comen þider to hem. And þo hij comen þere, hij founden Jesus aȝeins hem. And summe þat seiȝen hym honoureden hym; and summe weren adradde. And þo com Jesus to hem and seide þat all þe power in heuene and in erþe hym was ȝouen. And he comaunded hem þat hij ȝeden ouer al þe werlde to prechen, and þat hij baptiȝeden men in name of þe Fader and þe Son & þe Holy Gost, and þat hij tauȝtten hem alle þe poyntes þat hij hadden ylerned: and also he hiȝth þem þat he schulde be wiþ hem for euermore in to þe endynge of þe werlde.

§ 112 Hou Jhesus schewed hym atte see of Thiberie.

* Afterwardes schewed Jesus hym to seint Peter and to seint Thomas and to seint Nathanael and te seint James and to seint John, his broþer, and to two oþere deciples atte see of Thiberie in þis manere. Hij wenten al þe niȝth and fisscheden and trauaileden and token nouȝth. And vpon þe morowen stoode Jesus vpon hauene, and asked hem ȝif hij hadden any fysch. And hij seiden 'Nay.' Nou nysten þai nouȝth þat it was Jesus. And þo badde Jesus hem leggen þe nette on þe riȝth half, and hij schulden fynde. And hij duden so. And als suiþe was þe nette so ful þat hij ne miȝtten nouȝth drawȝen it. And þo seide John to Petre þat it was Jesus þat spak to hem. And Peter caste on his kirtel, for he was anoyed and naked, and dude hym towardes þe londe. And þe oþer bileften in þe schipp and seileden to þe londe ward. And

* [p. 42, col. 1.]

2. *mountayne*] *moun* written on erasure. 3. *hem*] written on erasure. There is a minute hole in *h*. 17. 2nd *to*] above the line.

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þo hij comen vpon þe londe, hij seiȝen þe fysch yrosted vpon þe coles, and bred ligge þerbiside. And þo badde Jesus þat hij schulden brynge of þe fysch þat þai hadden ytaken þan. And Peter ȝede and drouȝ þe nette to londe ful of grete fisches þat hij hadden ytaken þan, þat weren an hundreþ and þre and fyfty: and nouȝth for þan þe nette ne brake nouȝth, þeiȝ al þere weren so many and grete. And þo bad Jesus hem come and eten. And hij ȝeden and setten hem. And Jesus com and ȝaf hem bred and fysch. And non of hem ne asked what he was, for hij wysten wel þat it was Jesus, her lorde. And whan hij hadden yeten, Jesus asked Peter ȝif he loued hym more þan any of þe oþer loueden. And Peter seide þat he wiste wel þat he loued hym. And Jesus badde hym go and fede his lambren. And eftsones Jesus asked hym ȝif he loued hym ouȝth. And he seide þat he wist wel þat he loued hym. And þe þridde tyme Jesus asked ȝif he loued him ouȝth. And þo was Peter abayst for þat Jesus asked þries ȝif he loued ouȝt. And Peter ansuered & seide þat he wyst alle þinges, and he wist wel þat he loued. And þo bad Jesus hym þat he schulde fede his schepe. And he seide hym whan he was ȝonger he gyrde hym & ȝede where hym liked, and whan he were elder he schulde strecche out his armes & men hym schulden gyrden and leden hym þere he nolde nouȝth gon—And þat he seide in tokenyng þat he schulde be spredde & peyned & done on croice for Goddes loue. And whan he hadde so yseide, he ros hym vp and went hym forþ; and he folowed hym. And whan þat hij retourneden aȝein, he seiȝ seint John come after hem, and he asked Jesu what seint John schulde done. And Jesus hym seide þat he schulde dwellen still *til he come aȝein, 'what is þat to þe?' he seide. And þo bigonnen þe oþer deciples to speken hem amonge and seiden þat seint John schulde nouȝth dyen. Ac Jesus seide nouȝth þat seint John schulde nouȝth dyen, ac he wolde þat he bileft til he com aȝein.

*[p. 42, col. 2.]

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§ 113 Hou Jesus schewed hym twyes to his deciples.

Sipen retourneden þe deciples in to Jerusalem and assembleden hem in a solcer þere Jesus hadde made his maunde, vpe þe fourtipe day after his vpryst. And als hij seten at þe mete Jesus schewed hym to hem, and sette hym to þe mete by hem, and reproued hem þat hij ne hadden nouȝth yleued þat hij hadden yseene, þat he was rysen fram deþ to lyue. And he badde hem gon and prechen þe gospel ouere al þe werlde to al þe folk. And he seide hem þat þo þat leueden it & weren ybaptiȝed schulden ben ysaued, and þo þat ne leueden it nouȝth sulden ben dampned. And hij þat leueden it schulden mowen chase þe fendes, he seide, in his name; and þat hij schulden mowen speke þe langage þat hij neuere lerden, and hij schulden mowen handlen neddres and beren hem wiþ outen harme, and peiȝ hij drunken venymed drynk it schulde hem nouȝth greuen, and ȝif hij toucheden þe seek men hij schulde be warisched. And siþen badde Jesus hem abiden in Jerusalem to conforten hem, als h[e] hem hadde yhoten. For whi, he seide, John þe Baptist baptiȝed in watere, ac hij schulden ben baptiȝed in þe Holy Gost from þat day forþwardes. And þo badde Jesus hem þat hij schuldren gedren alle þe deciples þat woneden owhere aboute, men and wymmen, and þat hij wenten alle aȝeins hym to þe mount of Oliuete: for þe elleuene woneden in þe gret soleer þere he hadde made his maundee, and þe oþer deciples woneden bisides al abouten in oþer houses in þat side of þe citee þat was cleped þe mount of Syon. And hij ȝeden also swiþe, and assembleden Jesus deciples alle to gedres, men and wymmen, and wenten hem out of þe cite to þe mount of

8. *he*] above the line. 19. *h[e]*: *his*.

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Oliuete in Bethanye. And þo com Jesus and schewed hym to hem. And hij askeden hym ȝif he wolde restore þe kyngdom of Jsrael, and do away þe aliene kyng, and Pylate, Cesars stiwarde, and regne hym self oiþer sette sume of þe kynrede of Dauid. And þo ansuered Jesus and seide þat it ne fel nouȝth to hem to witen of þe tyme whan his fader hadde ordeyned his wille. 'Ac ȝe schullen,' he seide, 'resceyuen þe vertu of þe Holy Gost, þat schal descende wiþinne ȝou. And ȝe schullen, er þat *tyme come, ben witnessers of myne wordes & of myne dedes and of myne vprisyng in Jherusalem, and in Judee, & in Samarie, euere til þe endynge of þe werlde.' And Jesus, whan he hadde so yseide, lyfte vp his honde & blissed hem euerilchone. And whan he hadde hem yblissed, he kyssed hem alle by and by: and amonges hem seeande vchone, he steiȝ vp to heuene, and tweie aungels on ilch syde of hym. And hij stoden alle and bihelden hym, lokyng vpward: and þo com a liȝth cloude and byname hem þe siȝth of hym. And als hij stoden lokande on heiȝ, so comen two aungels in white wede and stoden bysyden hem, and asked hem whi hij stoden so and lokeden on heiȝ towardes þe heuene. And he seide hem, als he was ystowen vp to heuene, also schulde he comen anoþer tyme descendende to þe juggement. And þo hij þonkeden God, and wysten wel þat Jesus was went and satte on his faders riȝth honde. And þo hij retourneden hem aȝein in to Jerusalem wiþ gret joye, and entreden in to þe soleer þere þe apostles woneden. And þere þai weren stedfastlich in orisouns wiþ Marie, Jesus moder, and wiþ oþer lauedies and Jesus cosynes, euere tyl þat day þat þe Holy Gost com to hem at þe tyme of ꝟnderne, and aliȝth wiþinnen hem, and ȝaf hem wytt, and wisdom, and connyng of langages, and hardynesse to prechen þe cristendom ouer al. And þo wenten hij in to þe temple, and stoden euere þonkynge God tyl þat hij were dryuen out wiþ Jewes of Judee. And þe tueluepe ȝere after þe ascencioun of Jesu Crist, whan seint James was byheueded and seint Peter yprisouned, þo wenten hij vchon his waye ouer al þe werlde, and prechedeth to paienes and to Jewes. And þe Holy Gost hem wissed, & tauȝtte, and

*[p. 43, col. 1.]

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confermed her sarmoun þorouȝ miracles þat Jesus dude for hem.

HERE † ENDEN ÞE GOSPELS AN HUNDREÞ AND SEX,
OUTENOMEN ÞE PASSIOUN OF JESU CRIST.
DO SO ÞAT GOD BE ÞI FRENDE.

† *Here . . . frende* is written in letters rather larger than the rest and ornamented with red strokes.

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ANALYTICAL SUMMARY

INDICATING THE DEBT OF EACH PARAGRAPH OF THE HARMONY TO THE CANONICAL GOSPELS

Signs.

The chief source is indicated by italics.
Corresponding passages, not apparently used, are enclosed by round brackets.
Corresponding passages used previously are enclosed by square brackets.

	Matt.	Mc.	Lc.	Ioh.
§§ 1. God became Man in Jesus Christ				i. 1–18
§§ 2. Gabriel appears to Zacharias and to the Virgin Mary. Mary visits Elizabeth			i. 5–56	
Joseph is reassured in a dream	i. 18–21, 24			
The birth of John the Baptist. Reference to *Benedictus*			i. 57–68, 80	
§ 3. Joseph and Mary go to Bethlehem. Jesus is born. Angels appear to the shepherds			ii. 1–21	
The visit of the Magi	ii. 1–12			
§§ 4. The circumcision of Jesus. Simeon's blessing. Anna			ii. 22–39	
§§ 5. The flight into Egypt	ii. 13–23		ii. 40	
§§ 6. Jesus among the doctors			ii. 41–52	
§§ 7. John the Baptist preaches repentance and baptises Jesus	*iii. 1–17*	i. 1–11	iii. 1–23	i. 19–28
§§ 8. The fasting and temptation of Jesus	*iv. 1–11*	i. 12–13	iv. 1–13	
§§ 9. John the Baptist's witness. Andrew, Peter and Nathanael meet Jesus				i. 29–51
§ 10. The (marriage) feast in (Cana of) Galilee				ii. 1–11
§§ 11. Purging of the temple. Discourse on spiritual re-birth				ii. 12–iii. 21
§§ 12. John the Baptist's further witness to Jesus (in Ænon)				iii. 22–36

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	Matt.	Mc.	Lc.	Ioh.
§ 13. The imprisonment of John the Baptist	(xiv. 1–4)	(vi. 17–20)	iii. 19–20	
Jesus then leaves Judea for Galilee	iv. 12	(i. 14)	(iv. 14–15)	
Passing through Samaria He converts the woman at the well and many other Samaritans				iv. 1–42
Beginning of the ministry of Jesus in Galilee				iv. 43–45
§ 14. At Cana Jesus heals the *prouostes* son who was sick at Capernaum				iv. 46–54
§ 15. Miraculous draught of fishes. Call of Simon, Andrew, James and John	(iv. 18–22)	(i. 16–20)	v. 1–11	
§ 16. Jesus returns to Nazareth. He preaches to, and is rejected by, his own countrymen			iv. 16–30	
§ 17. The second call of Simon, Andrew, James and John. Cf. § 15	iv. 13–22	(i. 16–20)	[v. 1–11]	
§ 18. Jesus casts out a demon		i. 23–28	(iv. 33–37)	
Cure of Simon's wife's mother and other sick people	(viii. 14–17)	i. 29–34	(iv. 38–41)	
Circuit with the disciples through Galilee	iv. 23–25	i. 35–39	iv. 42–44	
§ 19. The meaning of discipleship			ix. 59–62	
Jesus crosses the lake with his disciples and calms a storm	*viii. 18–27*	iv. 35–41	viii. 22–25	
Jesus cures two demoniacs. (Only St. Matthew mentions *two*)	*viii. 28–34*	v. 1–20	viii. 26–40	
§ 20. On his return to Capernaum Jesus heals a palsied man let down through the roof	ix. 2–8	*ii. 1–12*	v. 17–26	
The call of Matthew. The feast and discourse at his house	*ix. 9–13*	ii. 13–17	v. 27–32	
Jesus answers objections as to his not fasting	*ix. 14–17*	ii. 18–22	v. 33–39	
§ 21. Jesus raises Jairus' daughter and heals a woman having an issue of blood	ix. 1, 18–26	*v. 21–43*	viii. 40–56	
§ 22. Jesus heals two blind men and casts out a fiend	ix. 27–34			
§ 23. Jesus preaches to, and is rejected by, his own countrymen	(xiii. 54–58)	vi. 1–5		
§ 24. Preaching and healing in Galilee	iv. 23–25			
The calling of the twelve apostles		(iii. 13–19)	vi. 12–16	
The Sermon on the mount	v. 1–viii. 1		(vi. 20–49)	
§ 25. Repetition of the Sermon to the folk in the *faire pleyne*	[v. 1–vii. 27]		(vi. 20–49)	
§ 26. A leper is healed near Capernaum	*viii. 1–4*	i. 40–45	v. 12–16	
§ 27. The healing of the centurion's servant	viii. 5–13		*vii. 1–10*	
§ 28. Jesus charges the twelve apostles and sends them forth	ix. 35–36 ; x. 1–xi. 1	vi. 7–13	ix. 1–6 ; x. 2–16	

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	Matt.	Mc.	Lc.	Ioh.
§ 29. The widow's *douzter* raised from the dead at Nain			vii. 11–18	
§ 30. John the Baptist (in prison) sends doubting disciples to Jesus to be convinced of his Messiahship	(xi. 2–19)		vii. 19–34	
§ 31. The anointing of Jesus' feet in the house of Simon the Pharisee by Mary Magdalene, who afterwards, with other women, follows Jesus in his preaching			vii. 36–viii. 3	
§ 32. Jesus' charge to the *sixty and twelve* disciples. Cf. § 28, the charge to the twelve apostles	{[x. 8, 15]; xi. 20–24	[vi. 11–12]	[x. 1–16] *x. 17–24*	
§ 33. The return of the disciples from their mission	xi. 25–30		x. 25–37	
§ 34. In reply to a lawyer's question, Jesus tells the parable of the good Samaritan			x. 38–42	
§ 35. Mary and Martha			xi. 1–13	
§ 36. The *Pater noster*. The parable of the importunate friend (at midnight)			vi. 1–5	
§ 37. The disciples pluck ears of corn upon the Sabbath. The Pharisees complain	*xii. 1–8* xii. 9–13	ii. 23–28 iii. 1–5	vi. 6–10	
§ 38. The healing of a paralysed hand on the Sabbath			vi. 11	
§ 39. A hostile council of the Pharisees and publicans. Jesus heals many and preaches from a ship	xii. 14–21	*iii. 6–12*	{viii. 19–21; xi. 14–32	
§ 40. Jesus heals a blind, dumb man possessed with a devil. The Pharisees seek a sign. Christ's brethren	xii. 22–50	iii. 20–35	xi. 37–52	
§ 41. Jesus rebukes the Pharisees and the *maisters*			xii. 1–59	
§ 42. Jesus exhorts his disciples not to be afraid of persecution. Being asked to arbitrate between two brothers, he tells the parable of the rich fool. God's judgment a motive for repentance			xiii. 1–9	
§ 43. More about judgment and the need for repentance. The parable of the barren fig-tree			xiii. 10–17	
§ 44. The healing of a woman who was *boccbed*	xiii. 1–53	(iv. 1–34)	viii. 4–18; xiii. 18–21	
§ 45. A series of parables from a ship				
§ 46. Jesus preaches to, and is rejected by, his own countrymen. Cf. § 23, where S. Mark's version is given	xiii. 54–58	(vi. 1–5)		

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	Matt.	Mc.	Lc.	Ioh.
7. Jesus goes to a feast in Jerusalem. He cures an infirm man by the *cisterne* with the five porches. The Jews seek to kill Jesus				v. 1–47
§ 48. (Herodias) dances before Herod. John the Baptist is beheaded. The apostles return and Jesus withdraws with them by ship into a desert place	xiv. 6–13	*vi. 21–32*	ix. 10	vi. 3
§ 49. The people follow, and Jesus comes down from the mountain to meet them. The feeding of the five thousand. At night Jesus walks upon the lake. The miraculously-fed multitude seek him at Capernaum. Discourse. Peter's confession	xiv. 13–33	vi. 30–52	ix. 11–17	vi. 4-71
§ 50. Healing in Gennesaret	xiv. 34–36	*vi. 53–56*		
§ 51. Jesus teaches the real causes of defilement and discourses on Pharisaic traditions	xv. 1–20	vii. 1–23		
§ 52. Jesus heals the Canaanite's daughter	xv. 21–28	vii. 24–30		
§ 53. Jesus heals a deaf and dumb man and works other miracles	xv. 29–31	vii. 31–37		
§ 54. The feeding of the four thousand	xv. 32–39*a*	viii. 1–10*a*		
§ 55. The Pharisees ask for a sign	xv. 39*b*–xvi. 4	(viii. 10*b*–12)		
§ 56. Jesus warns his disciples of the Pharisees, Sadducees and Herodians	xvi. 5–12	viii. 13–21		
§ 57. Jesus heals a blind man at Bethsaida		viii. 22–26		
§ 58. Herod's fear of Jesus	xiv. 1–2	(vi. 14–16)	ix. 7–10*a*	
§ 59. Jesus goes to the feast of *loges* secretly. He teaches in the temple. Officers are sent to arrest him. An adulteress is brought before Jesus. A blind man is restored to sight. Jesus claims to be the Son of God				vii. 1-x. 21
The evils of the Pharisees	xxiii. 1–39	xii. 38–40	xx. 45–47	
§ 60. Jesus questions his disciples. Peter's confession. Jesus warns his disciples of his coming passion	*xvi. 13–28*	viii. 27–ix. 1	ix. 18–27	
§ 61. The transfiguration. Jesus casts a deaf and dumb spirit out of a child	*xvii. 1–21*	*ix. 2–29*	ix. 28–42	
§ 62. Jesus a second time predicts his death and resurrection	xvii. 22–23	ix. 30–32	ix. 43–45	
§ 63. Jesus pays the tribute money	xvii. 24–27			
Jesus teaches humility	xviii. 1–5	*ix. 33–37*	ix. 46–48	

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	Matt.	Mc.	Lc.	Ioh.
Jesus warns his disciples against spiritual exclusiveness	xviii. 5–6	*ix. 38–41*	ix. 49–50	
Exhortation to forgiveness	*xviii. 15–35*		xvii. 3–4	
§ 64. The Samaritans refuse to receive Jesus. James and John are angry thereat. Jesus rebukes them	(xix. 1–2)	(x. 1)	ix. 51–56	
Discourse on who shall be saved			xiii. 22–33	
§ 65. Jesus heals a man of the dropsy on the Sabbath			xiv. 1–6	
Parable of the great supper			xiv. 7–24	
§ 66. The price of discipleship			xiv. 25–33	
§ 67. Parables: (1) The lost sheep; (2) The lost silver; (3) The prodigal son			xv. 1–32	
§ 68. Parables: (1) The unjust steward; (2) Lazarus and Dives			xvi. 1–25	
§ 69. Discourse on forgiveness, faith and humility			xvii. 1–10	
§ 70. The cleansing of the ten lepers			xvii. 12–19	
§ 71. Jesus foretells his sufferings and his second coming			xvii. 20–37	
The parable of the unrighteous judge			xviii. 1–8*a*	
The parable of the Pharisee and the publican			xviii. 9–14	
§ 72. Jesus discourses on marriage and divorce	xix. 3–12	x. 2–12		
§ 73. Jesus blesses little children	xix. 13–15	*x. 13–16*	xviii. 15–17	
§ 74. The rich young ruler	*xix. 16–30*	*x. 17–31*	xviii. 18–30	
The parable of the labourers in the vineyard. (Reference only)	xx. 1–16			
§ 75. Jesus a third time foretells his death and resurrection	(xx. 17–19)	x. 32–34	xviii. 31–34	
Jesus' answer to the ambitious request of James and John	xx. 20–28	x. 35–45		
§ 76. Jesus heals a blind man as he enters Jericho	(xx. 29–34)	(x. 46–52)	xviii. 36–43	
§ 77. Jesus and Zacchæus			xix. 1–10	
The parable of the ten pounds. (Reference to, and interpretation of)			xix. 11–27	
§ 78 (cf. § 76). Jesus heals Bartimæus and another blind man as he leaves Jericho	xx. 29–34	{x. 46; (*ib.* 47–52)	(xviii. 36–43)	
§ 79. "I and the Father are one"				x. 22–42
§ 80. Jesus raises Lazarus from the dead				xi. 1–56
§ 81. Mary anoints Jesus for his burying	xxvi. 6–13	xiv. 3–9		*xii. 2–8*
Public excitement with regard to Jesus and Lazarus				xii. 9–11
Jesus makes his triumphal entry into Jerusalem	xxi. 1–9	xi. 1–10	xix. 29–38	xii. 12, 13; (xii. 14–19)

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	Matt.	Mc.	Lc.	Ioh.
Jesus weeps over Jerusalem			xix. 39–44	
The crowds in Jerusalem ask "Who is this?"	xxi. 10, 11			
The envy of the Pharisees				xii. 17, 19
§ 82. The second purging of the temple (cf. § 11)	xxi. 12, 13	xi. 15–18	(xix. 45–48)	
The children in the temple praise Jesus who at eventide goes to Bethany	xxi. 14–17	xi. 11		
§ 83. The withering of the barren fig tree	xxi. 18–21	(xi. 12–23); xi. 20, 21		
§ 84. The authority of Jesus is questioned	xxi. 23–27	xi. 27–33	xx. 1–8	
§ 85. The parable of the two sons	xxi. 28–32			
The parable of the wicked husbandmen and the vineyard. (Reference only)	xxi. 33–39	xii. 1–8	xx. 9–15*a*	
Jesus the corner stone	xxi. 42	xii. 10, 11	xx. 17	
The parable of the king's feast	xxii. 1–6			
Anger and fear of the Pharisees	xxi. 45, 46			
Goodwill of the people			xxi. 37, 38	
§ 86. Question of tribute to Cæsar	xxii. 15–22	(xii. 13–17)	(xx. 20–26)	
§ 87. Jesus silences the Sadducees	xxii. 23–32	(xii. 18–27)	(xx. 27–38)	
§ 88. The two greatest commandments	*xxii. 34–40*	xii. 28–34		
§ 89. Christ the Son and also the Lord of David	*xxii. 41–46*	xii. 35–37	xx. 41–44	
§ 90. Jesus condemns the hypocrisy of the scribes and Pharisees He laments over Jerusalem	*xxiii. 1–39*	xii. 38–40	xx. 46, 47	
§ 91. The widow's farthing		xii. 41–44	(xxi. 1–4)	
§ 92. Jesus foretells his death on the cross				xii. 20–50
§ 93. Jesus foretells the destruction of the temple and the signs of the day of judgment	*xxiv. 1–51*	xiii. 1–37	xxi. 5–36	
The parables of the ten virgins and the five talents. Separation of the good and evil at the judgment	xxv. 1–46			
§ 94. The Jews in authority seek to destroy Jesus privately	xxvi. 1–5			
They conspire with Judas Iscariot	*xxvi. 14–16*	xiv. 10, 11	xxii. 3–6	
Meanwhile Jesus teaches daily in the temple			xxi. 37, 38	
§ 95. The disciples prepare the passover	xxvi. 17–19	xiv. 12–16	xxii. 7–13	
Jesus foretells the treachery of Judas	xxvi. 20–25	xiv. 17–21	xxii. 14–23	
Institution of the sacrament of Christ's body and blood	xxvi. 26–28	xiv. 22–24	xxii 19 20	

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	Matt.	Mc.	Lc.	Ioh.	Acts.
Jesus reproves the ambition of the apostles, foretells Peter's denials, gives warning of coming privation and peril			xxii. 24–38		
Jesus washes the feet of his disciples				xiii. 4–15	
Jesus gives the sop to Judas, who then goes out. Exhortation to love one another. Jesus a second time foretells Peter's denials				xiii. 21–38	
The Holy Ghost is promised. Jesus prays for his disciples				xiv.–xvii.	
§ 96. Jesus warns his disciples that they will forsake him. He foretells Peter's denials a third time	xxvi. 30–35	xiv. 26–31			
The agony in the garden of Gethsemane	xxvi. 36–46	xiv. 32–42	xxii. 40–46	xviii. 1, 2	
Jesus betrayed by Judas Iscariot, and arrested. The disciples desert him	xxvi. 47–56	xiv. 43–52	xxii. 47–53	xviii. 3–12	
Jesus is brought before Annas	xxvi. 57	xiv. 53	xxii. 54	*xviii. 13*	
The denials of Peter	xxvi. 58, 69–75	xiv. 54, 66–72	xxii. 54–62	xviii. 15–27	
Jesus is arraigned before Caiaphas, condemned and mocked	xxvi. 59–68	xiv. 55–65	xxii. 63–65		
§ 97. Jesus condemned before Caiaphas and led to Pilate	xxvii. 1, 2	xv. 1	xxii. 66–71; xxiii. 1	xviii. 28	
The Jews accuse Jesus of sedition			xxiii. 2	xviii. 28*b*–33*a*	
The remorse and suicide of Judas Iscariot	xxvii. 3–10				i. 18*b*
§ 98. Trial before Pilate	xxvii. 11–14	xv. 2–5	xxiii. 3–7	xviii. 33*b*–38	
Trial before Herod			xxiii. 8–12		
Barabbas preferred to Jesus	xxvii. 15–23 (omit 19)	xv. 6–14	xxiii. 13–23	xviii. 39, 40	
Jesus mocked as a king	xxvii. 27–30	(xv. 16–19)		xix. 2, 3	
Pilate yields				xix. 4–15	
The warning of Pilate's wife	xxvii. 19				
Pilate washes his hands	xxvii. 24–26	(xv. 15)	(xxiii. 24, 25)		
Jesus mocked again	*xxvii. 27–30*	xv. 16–19		(xix. 2–3)	
Jesus led forth to crucifixion	xxvii. 31, 32	xv. 20, 21	xxiii. 26–32	xix. 16, 17	

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	Matt.	Mc.	Lc.	Ioh.	Acts.
§ 99. Jesus crucified with the two thieves. Pilate's superscription. The casting of lots. Jesus commends his mother to John. The mockery. The conversion of one of the thieves. Darkness	xxvii. 33–45	xv. 22–33	xxiii. 33–45*a*	xix. 17*b*–27	
§ 100. Jesus dies	xxvii. 46–50	(xv. 34–37)	xxiii. 46	xix. 28–30	
Portents. The centurion's witness. The crowd of onlookers	xxvii. 51–56	xv. 38–41	xxiii. 45*b*; 47–49		
§ 101. The side of Jesus is pierced with a spear				xix. 31–37	
"A noble riche baroun" (Joseph of Arimathæa) begs the body of Jesus and lays it in a new tomb in a garden near by	xxvii. 57–60	xv. 42–46	xxiii. 50–54	*xix. 38–42*	
The faithful women prepare a "riche oignement" to embalm the body of Jesus			xxiii. 55, 56		
The chief priests are suspicious. They seal the sepulchre	xxvii. 62–66				
§ 102. The two Marys buy spice		xvi. 1			
They visit the sepulchre	xxviii. 1				
Many dead are seen to be alive again	xxvii. 52, 53				
The grave opened by angels	xxviii. 2–4				
The women find the stone rolled away		xvi. 3, 4			
§ 103. Peter and John, on hearing Mary Magdalene's report of the empty tomb, investigate for themselves				xx. 1–10	
The women at the tomb see an angel who announces the resurrection	xxviii. 5–7	xvi. 5–7			
Then two angels greet the women			xxiv. 4–8		
They go to tell the disciples	xxviii. 8	(xvi. 8)			
Two angels, and then Jesus himself, appear to Mary Magdalene as she weeps at the tomb		(xvi. 9)		xx. 11–17	
§ 104. Jesus appears to (Mary Magdalene) and the other women as they go to announce the resurrection.	xxviii. 9, 10				

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	Matt.	Mc.	Lc.	Ioh.	Acts.	1 Cor.
§ 105. The Jewish authorities bribe the guard to declare that Jesus' disciples had stolen his body	xxviii. 11–15					
§ 106. The women tell the disciples that Jesus had risen: they disbelieve	xxviii. 2	xvi. 10	xxiv. 4, 9, 11			
§ 107. The appearance of Jesus to Peter			xxiv. 12, 34			
§ 108. Jesus appears to two disciples journeying to Emmaus		(xvi. 12, 13*a*)	xxiv. 13–35			
The disciples at Jerusalem still unbelieving		xvi. 13*b*				
§ 109. Suddenly Jesus appears to them, Thomas only being absent		(xvi. 14)	xxiv. 36–49	xx. 19–25		
§ 110. Jesus appears to the disciples, Thomas being present				xx. 26–30		
Jesus appears to five hundred						xv. 6
§ 111. Jesus appears to the disciples in Galilee	xxviii. 16–20	xvi. 15				
§ 112. Jesus appears to his disciples at the sea of Tiberias				xxi. 1–23		
§ 113. Jesus appears to the disciples in the upper room and discourses on the power of faith. Cf. § 111		xvi. 14–18				
Jesus bids them remain at Jerusalem until the coming of the Holy Ghost					i 4, 5	
The future witness of the disciples to Jesus Christ					i 6–8	
Jesus ascends into heaven			xxiv. 50		i. 9–11	
The disciples return to Jerusalem		xvi. 19	xxiv. 52		i. 13, 14	
The coming of the Holy Ghost					ii. 1, 3–4, 15	
The disciples praise God continually			xxiv. 53			
They preach everywhere		xvi. 20				

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NOTES

2.1. *heiȝe autere,* 'altar of incense.' Cf. 100.6, where *heiȝe auter* refers to the Holy of Holies.

2.31. *sex,* six. Should be *þe sext(e) moneþ,* 'The *sixth* month.' Cf. *sexte meditacioun,* p. 87. § 95, heading.

4.14–15. *and maden signe to his fader Ȝakarie what name he wold þe childe hadde*] A. Innuebant autem patri eius quem vellet vocari eum. *Lc.* i, 62.

4.16. *a lef of tables,* i. e. a writing tablet, 'pugillarem.' *Lc.* i, 63.

4.29–30. *þat alle þe men of þe werlde schulde be writen in ilch a schire þere þay woned*] A. ut describeretur universus orbis. *Lc.* ii, 1.

5.1–2. *forto make reconischaunce,* 'in order to declare himself,' 'make himself known.' Cf. Godefroy, *Dic de l'anc. lang. franc.* 'faire reconoissance,' déclarer, faire savoir.

5.7–8. *a cracche þere an ox and an asse stoden.* [The following note is based on references kindly communicated by Professor Kennedy.—M.G.] From the fourth century it has been customary in Christian art to represent an ox and an ass in connection with the Nativity,[1] and the earliest written reference [2] to the tradition probably dates back to about the same time. It is contained in the New Testament Apocryphal Gospel of pseudo-Matthew, chapter xiv:—'Tertia autem die nativitatis domini egressa est Maria de spelunca, et ingressa est stabulum et posuit puerum in praesepio, *et bos et asinus adoraverunt eum.* Tunc adimpletum est quod dictum est per Isaiam prophetam dicentem: Cognovit bos possessorem suum et asinus praesepe domini sui.[3] Ipsa autem animalia in medio eum habentes incessanter adorabant eum. Tunc adimpletum est quod dictum est per Abacuc prophetam dicentem: In medio duorum animalium [4] innotesceris.' [5] This makes it clear that the legend of the ox and the ass was regarded as the fulfilment of Old Testament prophecy.

In the famous 'Legenda Aurea' by Jacobus à Voragine († 1298), we are told that the ox and ass refrained from eating the straw on which

[1] See Hennecke, E., *Handbuch zu den Neutest. Apok., Tübingen,* 1904, p. 104.

[2] Cf. *ib.* [3] *Isaiah* i, 3.

[4] *Hab.* iii, 2, in the Greek. The Latin Vulgate has 'In medio *annorum* notum facies.' See *The Apocryphal Gospels* trans. into Eng. by B. H. Cowper, *Williams & Norgate,* 1887, ch. xiv, pp. 53–54.

[5] Tischendorf, *Evangelia Apocrypha, Lipsiae,* 1876, p. 80.

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the Holy Child had lain, but their presence at the Nativity is not mentioned.[1] On the other hand, Hugo de Prato († ? 1322) in the ninth of his 'Sermones Dominicales' gives an account closely corresponding to pseudo-Matthew:—'Testificata sunt eum animalia. Nam cum virgo reclinaret eum in praesepio animalia quae ibi erant scilicet bos & asinus genu flexerunt sibi. Et multi miseri christiani hodie cristo genua non flectunt. esa. j. Cognouit bos possessorem suum et asinus praesepe domini sui. israel autem me non cognouit. et populus meus non intellexit.'[2]

6.11–12. *And also suiþe þe sterre . . . schewed hym*, 'And straightway the star . . . showed itself.'

6.21. *by oþer weye*] A. per aliam viam. *Mt.* ii, 12.

6.34. *com þe Holy Gost in to þe temple*, ? error for *com* [*he in*] *þe Holy Gost*, etc.] A. venit in spiritu in templum. *Lc.* ii, 27. Cf. *Wycl. Late Version.* And he cam in spirit into the temple.

7.2–3. *Nunc dimittis, domine, seruum tuum in pace*] A. Nunc dimittis servum tuum, domine, secundum verbum tuum in pace. *Lc.* ii, 29. The omission of *secundum verbum tuum* was probably merely scribal, since the words are fully translated in ll. 3–4, *vpe þi worde.*

7.10–14. *See ȝe, dame, . . . countrepleden*] A. Ecce positus est hic in ruinam et resurrectionem multorum in Israhel et in signum cui contradicetur: et tuam ipsius animam pertransibit gladius, ut revelentur ex multis cordibus cogitationes. *Lc.* ii, 34–35.

8.20–21. *Ne wite ȝe . . . in my fader nedes?*] A. nesciebatis quia in his quae patris mei sunt oportet me esse? *Lc.* ii, 49.

8.29–31. *And þe kyngedom of Jerusalem was þan parted þorouȝ þe Romaynes in foure parties*] A. Anno autem quintodecimo imperii Tiberii Caesaris, procurante Pontio Pilato Iudaeam, tetrarcha autem Galilaeae Herode, Philippo autem fratre eius tetrarcha Itureae et Trachonitidis regionis, et Lysania Abilinae tetrarcha. *Lc.* iii, 1.

9.8–11. *digne to penaunce . . . noman hadde hope þnne*] A. Facite ergo fructum dignum paenitentiae, et ne velitis dicere intra vos Patrem habemus Abraham: dico enim vobis quoniam potest deus de lapidibus istis suscitare filios Abraham. *Mt.* iii, 8–9.

9.20–21. *enchesoun to* [*noman*] *wiþ wrong . . . owen dedes*] A. Neminem concutiatis neque calumniam faciatis, et contenti estote stipendiis vestris. *Lc.* iii, 14.

9.22–23. *and senten þe Jewes fram Jerusalem & þe Phariseus and prestes and deknes to hym*] A. quando miserunt Iudaei ab Hierosolymis sacerdotes et levitas ad eum. *Ioh.* i, 19. Cf. *Wycl. Late Version.* whanne Jewis senten fro Jerusalem prestis and dekenes to hym.

10.5. *oþer*, 'other people.'

[1] *Legenda Aurea*, Jacobus à Voragine, recensuit Dr. Th. Graesse, *Vratis.* 1890, ch. vi, p. 41.

[2] Hugo de Prato, *Sermones Dominicales*, the edition printed c. 1483 at Strassburg. [This passage was kindly communicated by Mr. V. Scholderer from a copy at the British Museum.] An English translation of the same passage is given by B. H. Cowper, *Apoc. Gospels, Introd.* p. xxxv.

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11.3–5. *God it defende þat man schulde hym assaye forto helpen ȝif he wolde be saued, ac helpe hym self.* A somewhat obscure passage corresponding to the Vulgate *Non tentabis dominum deum tuum. Lc.* iv, 12. The meaning seems to be: 'God forbid that a man should call upon Him for help if he would be saved: rather let him help himself.'

11.15–16. *And me he ȝaf þe Holy Gost whan he sent me to baptiȝen*] A. Et ego nesciebam eum, sed qui misit me baptizare in aqua, ille mihi dixit Super quem videris spiritum descendentem et manentem super eum, hic est qui baptizat in spiritu sancto. *Ioh.* i, 33.

13.5–6. *þe solace of þe hous scholde hote Cristes flessh*] A. Zelus domus tuae comedit me. *Ioh.* ii, 17.

14.9. *here*, 'theirs,' i. e. of *Jones deciples.*

14.31–15.1. *And alle þat weren in his court duden mychel after John þe Baptist, & hadden slayn hym in haste bot þai dredden mychel þe folk.* Perhaps a confused rendering of A. 'Et volens illum occidere timuit populum, quia sicut prophetam eum habebant.' *Ioh.* xiv, 5. *hadden* and *dredden* should be in the singular and refer to Herod.

15.2. *his wyf*, i. e. Herodias. Cf. A. 'Herodias autem insidiabatur illi et volebat occidere eum, nec poterat.' *Mc.* vi, 19.

15.23, 26. *water quyk*, living water, *A.* 'aquam vivam.' *Ioh.* iv, 10, 11.

16.1. *þe mount Garaȝim*] Gerizim is a mountain of Samaria, 1·5 miles S.W. of Sychar (cf. *Sykar*, 15.12), from which the blessings of obedience were to be pronounced upon the Israelites (*Deut.* xxvii, 12; *Josh.* viii, 33); the curses of disobedience being pronounced from Mt. Ebal, 1·75 miles N.N.W. of Sychar (*Deut.* xi, 29; xxvii, 13).

17.2–3. *And þe prouostes son was sek of Chapharnaym.* Should be *at Chapharnaym*] A. Et erat quidam regulus, cuius filius infirmabatur, Capharnaum. *Ioh.* iv, 46.

17.4. *in to Judee.* Should be *from Judee*] A. *a Iudaea in Galilaeam. Ioh.* iv, 47.

17.11. *hole and fere.* See vocab. *fere.*

17.21. *see of Tyberye*] A. stagnum Genesareth, *Lc.* v, 1. Cf. *see of Tyberye*, 19.13–14 (A. mare Galilaeae, *Mt.* iv, 18); and 20.28 (A. fretum, *Mt.* viii, 18).

17.26. *Simondes faders*] A. Simonis. *Lc.* v, 3. See *Introd.* p. xv.

18.13. *Jesum.* Is this Latin acc. form a scribal accident, or is it a relic of the Latin MS. from which the French version of the Harmony must have been originally taken?

18.26–27. *þat he dude in þe cite þe deuels craft as he hadde don in oþere stedes*] A. quanta audivimus facta in Capharnaum, fac et hic in patria tua. *Lc.* iv, 23.

18.31–32. *maden hem straunges oiþer wiser þan hij duden to her owen folk.* ? 'made themselves to strangers otherwise than they did to their own people.'

18.35. *Syches* = ? Sychar. Cf. *Sykar*, 15.12. A. has 'Sareptha Sydonae,' *Lc.* iv, 26.

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20.11–12. *wode men þat were ybounden of þat citee.* This seems to mean ' madmen of the city, who were in bonds.'

20.28–29. *passen þe see of Tyberye toward þe cuntre of Galilee in Gerasa*] A mistranslation of *A.* ' trans fretum in regionem Gerasenorum,' *Mt.* viii, 28. Jesus and his disciples were crossing *from* Galilee. Cf. *Galile* 20.25.

21.19. *oriole.* Probably a misreading of O.F. *oreille* ' pillow.' See *Introd.* p. xv.

21.24. *þat he ne blew nomore*] *he,* i. e. *þe wynde,* is perhaps due to the influence of Fr. *le vent.* See *Introd.* p. xvi.

22.3–4. *þat hij miȝten passen þe mountaynes.* Either an addition or a mistranslation, probably the latter. Cf. A. Erat autem ibi circa montem grex porcorum magnus pascens. *Mc.* v, 11. In his Bible History (Brit. Mus. MS. Roy, 19 D. iii, Vol. ii, Fol. 475b), Guyart Desmoulins renders this :—' lors estoit vn grant tropel de pourciaux paissans entour vne montaigne.'[1] The English translator has mistaken ' feeding ' for ' passing.'

22.6–7. *wel in to two þousande*] A. ad duo milia. *Mc.* v, 13.

23.15–16. *he seiȝ a man* ioynen a fatte, *þat hiȝte Mathie Leui*] A. vidit publicanum nomine Levi *sedentem ad teloneum. Lc.* v, 27. Cf. *Mt.* ix, 9. Mattheum nomine.

26.20–21. *vpe þe mount of Thabor*] ' of Tabor ' is an addition to A. ' in montem,' *Lc.* vi. 12.

27.11. *profiter and sikerer.* This is probably a mistake for *perfiter and sikerer,* ' more perfect and steadfast.'

28.14–15. *to offren þe offrande þat* he (i. e. Jesus) *comaunded*] A. offer munus quod praecepit *Moses. Mt.* viii, 4.

30.14–15. *be wyse as seint Petre and symple as a douue.* For the curious mistranslation *seint Petre,* see *Introd.* p. xvi.

30. § 29, heading. *þe wedewes douȝter.* For a possible explanation of the substitution of *daughter* for *son* throughout § 29, see *Introd.* pp. xvi–xvii.

32.16. *& smered Jesus feete.* Corresponds to ' secus pedes ejus,' *Lc.* vii. 38.

33.6–8. ' *And þerfore ich loue hire mychel ; for whi to wham þat most is forȝiuen, most is loued.*' A mistranslation. Cf. A. Propter quod, dico tibi, remittentur ei peccata multa, quoniam dilexit multum : cui autem minus dimittitur, minus diligit. *Lc.* vii, 47.

33.15–16. *Johan þat was Herodes stiward kokes wyf*] A. Iohanna uxor Chuza procuratoris Herodis. *Lc.* viii, 3.

34.4–5. ' *& who so despiseþ me, he ne despiseþ bot þe deciple of hym þat me sent hider.*' A mistranslation. Cf. A. qui autem me spernit, spernit eum qui me misit. *Lc.* x, 16.

34.20. *Sathan als dust*] A. satanan sicut fulgur. *Lc.* x, 18. See *Introd.*, p. xvi.

36.19. *wille.* The opening words of the parable of the friend at

[1] Communicated by Miss Mabel Day.

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midnight, which should have followed *wille*, have been omitted. Cf. *Wycl. Late Version.* And he seide to hem, Who of ȝou schal haue a freend, and schal go to hym at mydnyȝt, and schal seie to hym, Freend, leene to me thre looues. *Lc.* xi, 5.

36.20. a *lof*] A. *tres* panes. *Lc.* xi, 5. Cf. preceding note.

36.30–31. *wiþ goode hert wille*, 'with good will *of* heart.' Cf. 49.28. *wiþ goode wille of hert.*

37.10–12. *prestes þat seruen in þe temple and honouren* [*nouȝth*] *þe sabat ben e*[*x*]*cused þorouȝ þe dignite of þe temple*] A. Aut non legistis in lege quia sabbatis sacerdotes in templo sabbatum violant et sine crimine sunt? *Mt.* xii, 5.

38.11–12. *gret poeple of folk*] A. multa turba. *Mc.* iii, 7.

38.25. *helden hem yuel bigiled*, 'considered themselves ill-treated.' A very human addition!

39.7. *fyue.* ? Error for *fyne.* See *Mt.* xii, 25–37. The corresponding passages in the other Gospels are *Mc.* iii, 23–30; *Lc.* xi, 17–23.

39.23–24. *and* [*also*] *schulde þe quene of Saba done*, i. e. the Queen of Sheba (A. *regina austri*, *Mt.* xii, 42) would also *hem dampnen atte day of iuggement.*

39.35. *a womman in a kyrtel* and *al þe folk*] A. quaedam mulier *de* turba. *Lc.* xi, 27.

40.10–12. *Jesus ne* aros *nouȝth tofore þat he ete, after þe vsage of her lawȝe*] A. non *baptizatus* esset ante prandium. *Lc.* xi, 38. A mistranslation probably due to a confusion of Fr. *lever* and *laver.* Cf. § 51, especially 49.10–12, *vpe þe vsage þat Jewes hadden þat* weschen *er þat hij eten.*

41.29–30. *offreden to Jesu her offrandes.* The corresponding passage in A. merely says: 'Aderant autem quidam ipso in tempore nuntiantes illi de Galilaeis quorum sanguinem Pilatus miscuit cum sacrificiis eorum. Et respondens dixit illis Putatis quod hi Galilaei prae omnibus Galilaeis peccatores fuerunt, quia talia passi sunt?' *Lc.* xiii, 1–2.

41.30–32. *And Jesus hem bihiȝth þat he schulde steiȝe to heuene þat hij schulden it alle seene.* This is an addition which has no connection with the context. Cf. *Lc.* xiii, 1–2, quoted in preceding note.

42.7. *sextene men*] A. decem et octo. *Lc.* xiii, 4.

43.26–28. *euerych wys maister bitokneþ þe weiȝtt þat bereþ out olde þinges & newe, after þe sesoun forȝiueþ*] A. omnis scriba doctus in regno caelorum similis est homini patri familias, qui profert de thesauro suo nova et vetera. *Mt.* xiii, 51–52. *after þe sesoun forȝiueþ* = 'according as the season yields.'

44.3–4. *Nys he þis nouȝth Joseps son, þe carpentere?*] A. Nonne hic est fabri filius? *Mt.* xiii, 55.

48.7–12. *And vpon þe morowȝe þe folk þat Jesus hadde yfedde . . . come to Capharnaum forto seche Jesu*] A. Altera die turba quae stabat trans mare vidit quia navicula alia non erat ibi nisi una, et quia non introisset cum discipulis suis Iesus in navem sed soli discipuli eius abissent, aliae vero supervenerunt naves a Tiberiade iuxta locum ubi man-

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ducaverant panem gratias agentes domino : cum ergo vidisset turba quia Iesus non esset ibi neque discipuli eius, ascenderunt naviculas et venerunt Capharnaum quaerentes Iesum. *Ioh.* vi, 22–24.

50.8–9. *toward Surrye and toward Gades,* lit. 'towards Syria and Cadiz'! *Gades* is a remarkable mistake. Does the scribe mean *Gadara,* a city south-east of the Sea of Galilee near where Jesus had previously cast out *fendes* (20.28–29, *Note;* also 21.27–22.20), or does he mean *Gades* [*londe*], 'the land of Gad'? Neither of these suggestions, however, harmonise with the Vulgate : 'in partes Tyri et Sidonis.' *Mt.* xv, 21.

52.11. *knowen.* There is an omission after *knowen.* Cf. A. 'Faciem ergo caeli diiudicare nostis, signa autem temporum non potestis. Generatio mala et adultera signum quaerit, et signum non dabitur ei nisi signum Ionae.' *Mt.* xvi, 3–4.

54.1. *for he spake yuel of* hym, i. e. of *þe werlde.*

54.13–15. *For whi, ne hadden hij no circumcisioun vpon þe sabat? And hij ansuereden and seiden þat he mysdude, þat warissched and heled men vpon þe sabat.* Cf. A. Propterea Moses dedit vobis circumcisionem, non quia ex Mose est sed ex patribus, et in sabbato circumciditis hominem. Si circumcisionem accipit homo in sabbato ut non solvatur lex Mosi, mihi indignamini quia totum hominem sanum feci in sabbato? Nolite iudicare secundum faciem, sed iustum iudicate. *Ioh.* vii, 22–24.

55.32. *blynde man*] A. hominem caecum a nativitate. *Ioh.* ix, 1.

57.2–4. *forto be dampned of men þa[t] weren ybore, and of þe maistres & of þe princes and of þe folk*] A. et multa pati a senioribus et scribis et principibus sacerdotum. *Mt.* xvi, 21.

57.25–27. *do we so, sir, þre* dayes felle : *on to ȝou, anopere to Moyses, and þe þridde* day *to Hely*] Obviously a mistranslation. Cf. A. 'et faciamus tria *tabernacula,* tibi unum et Mosi unum et Heliae unum.' *Mc.* ix, 4–5. *dayes felle* is a puzzle. Can it be that the French rendering of *tabernacula* was some form of F. *dais,* 'canopy,' *e. g.* OF. * *daissel,* that the English translator retained the word, and that a scribe miscopied it as *dayes felle*?

58.5–8. *He schal come and apparaile þe state of þe folk, bot also þai schulden done of hym as þai duden of John þe Baptist or of hym self*] A mistranslation. Cf. A. 'At ille respondens ait Helias quidem venturus est et restituet omnia : dico autem vobis quia Helias iam venit, et non cognoverunt eum, sed fecerunt in eo quaecumque voluerunt. Sic et filius hominis passurus est ab eis. Tunc intellexerunt discipuli quia de Iohanne baptista dixisset.' *Mt.* xvii, 11–13.

58.37. *þorouȝ me.* Cf. A. per orationem et *ieiunium. Mt.* xvii, 21. OF. *a jeun,* 'through fasting,' has probably been misread as *a jēus, a jesus,* 'through Jesus.' Cf. 'par oraison et par *ieusne*' in the French Bible printed at Lyons in 1521, by Guyard des Moulins.[1]

60.26–28. *a ta[l]e of a kyng þat repeled þe dette vpon his sergeaunt, for þat he ne hadde nouȝth done to hem als he hadde done to hym self,* i. e. 'a tale of a king that reclaimed his servant's debt because the servant

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had not forgiven his fellow servants as the king had forgiven him.' See *Mt.* xviii, 23–34.

61.15. *schulden be perisshed*, i. e. 'should perish.' See *N.E.D.* under *perish*, 2, for other examples of the use of *be* with the past participle.

61.21. *folk.* Should be *fox*] A. Ite, et dicite *vulpi* illi. *Lc.* xiii, 32.

61.23–24. *For hij hadden nouȝth herd which prophete schuld die wiþoute Jerusalem.* A mistranslation. Cf. A. Verum tamen oportet me hodie et cras et sequenti ambulare, *quia non capit prophetam perire extra Hierusalem. Lc.* xiii, 33.

62.6. *And þo tauȝth Jesus* his *hostes*] Should be 'þe *hostes*,' the guests. Cf. A. 'Dicebat autem et *ad invitatos* parabolam.' *Lc.* xiv, 7.

62.11–12. *on of his hostes*] A. quidam de simul discumbentibus. *Lc.* xiv, 15. Cf. above, 62.6, *Note.*

62.20. *maden hem wroþ*] *hem*, i. e. 'pater familias.' *Lc.* xiv, 21.

63.20–22. *more joyful ben þe angels . . . no nede to done penaunce*] A. ita gaudium erit in caelo (coram angelis dei. *Lc.* xv, 10) super uno peccatore paenitentiam habente quam super nonaginta novem iustis qui non indigent paenitentia. *Lc.* xv, 7.

63.24–26. *a sergeaunt of which his lorde wolde bynymen hym þe kepynge of a toun þat he hadde taken hym to kepe*, i. e. 'a servant ("vilicus") whose lord decided to deprive him of the stewardship of an estate that had been entrusted to him.'

63.30–64.1 *& praised hym for þat he had done so wiselich*] *hym* and *he* refer to the *sergeant.* Cf. A. 'Et laudavit dominus vilicum iniquitatis, quia prudenter fecisset.' *Lc.* xvi, 8.

64.2–3. *oþer men*] A. filiis lucis. *Lc.* xvi, 8.

64.31–32. *or þat hij seiȝen mysdo.* This repetition is probably the remains of a French or Latin gloss.

64.33. *to hem þat bisouȝtten forȝiuenesse.* Cf. above, 64.31–32, *Note.*

65.17–18. *þat hij myȝtten wytnessen it.* Addition. See *Lev.* xiii, 16–17.

65.22. *and cried hym mercy*] A. gratias agens. *Lc.* xvii, 16.

66.2. *Crist*] A. regnum dei. *Lc.* xvii, 20. Cf. also 66.3 *regne of Crist*, and 66.6 *Crist*, both corresponding to A. 'regnum dei,' *ib.* 20, 21.

66.4. *þorouȝ spyes*] A. cum observatione. *Lc.* xvii, 20.

67.19. *chaste*] A. eunuchi. *Mt.* xix, 12.

67.23. *a man . . . offrede*] A. offerebant illi. *Mc.* x, 13. For a possible explanation of the contradiction between the sg. *offrede* and the pl. *offreden*, 67.26, see *Introd.* p. xv.

68.14. *profyt and siker.* This was probably meant to be *perfyt and siker*, 'perfect and safe.' Cf. *ante.* 27.11.

68.28. *ac God hym myȝth chastisen.* A mistranslation. Cf. A. Apud homines hoc impossibile est, *apud deum autem omnia possibilia sunt. Mt.* xix, 26.

69.16–20. *And þan com seint James moder & seint Jones* [wiþ hir sones] *and bisouȝth hym þat* hij *myȝtten sitten wiþ hym, þat on on þe riȝth*

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honde and þat oþer on þe left honde, nerrer hym þan any oþer in his regne] A. Tunc accessit ad eum mater filiorum Zebedaei *cum filiis suis* adorans et petens aliquid ab eo. Qui dixit ei Quid vis? Ait illi Dic ut sedeant *hi duo filii mei* unus ad dexteram tuam et unus ad sinistram in regno tuo. *Mt.* xx, 20–21.

70.8. *habben.* ? Error for *ha*[*ld*]*en.*

70.29. *in foure parties*] A. quadruplum. *Lc.* xix, 8.

70.31–71.1. *for þat he hadde chastised hem & was riȝthful.* A mistranslation. Cf. A. Ait Iesus ad eum quia hodie salus domui huic facta est, *eo quod et ipse filius sit Abrahae. Lc.* xix, 9.

71.5–6. *als þai wenten.* Should read: *als he wente.*

71.24. *Bartholomew.* ? Error for *Bartimeus.* Cf. *Mt.* xx, 29–34 and *Mc.* x, 46–52. For an account of a similar error, see *The Lollard Bible*, Deanesly, M., *Camb. Univ. Press*, p. 194.

72.33. *sauen hym.* Should be *sauen hem.*

73.7–9. *so þat hij ne weren atempted ne adrad of þe byleue, n*[*o*] *more þan hij hadden yseiȝen his frende dyen in his presence*] A. et gaudeo propter vos, ut credatis, quoniam non eram ibi. *Ioh.* xi, 15.

75. § 81, heading. *Here bigynneþ þe secounde meditacioun by þe þursday.* This seems to point to the Harmony being used as a book of meditations. Cf. 87. § 95, heading. *Here bigynneþ þe sexte meditacioun vpon þe friday* and *Note.* See also *Introd.* p. xlix–l.

75.26. *me.* Should be *hir*] A. in memoriam *eius. Mc.* xiv, 9.

76.29–30. *bot ȝif þai helden hem stille, þe wers þai schulden crien*] A. Dico vobis quia si hi tacuerint, lapides clamabunt. *Lc.* xix, 40.

77.5. *alle þe seke men*] A. totus mundus. *Ioh.* xii, 19. There may have been some confusion between late Lat. *mundus*, 'multitude,' and Lat. *immundus*, 'unclean.'

78.21–22. *of markandises and of al oþer erþelich þing.* Addition. Cf. *Mc.* xi, 27; *Lc.* xx, 1.

79.19. *vyne.* There is an omission after *vyne.* Cf. *Mt.* xxi, 33–38 = *Mc.* xii, 1–7 = *Lc.* xx, 9–14. The subject of *redde* is *þe folk.*

80.21. *so comen þe Saducens & seiden*] A. accesserunt ad eum Sadducaei *qui* dicunt. *Mt.* xxii, 23.

81.4–6. *For God seide þat he is God Abraham & God Ysaik & God Jacob; and þan semeþ it wel þat hij ben ȝutt*] A. De resurrectione autem mortuorum non legistis quod dictum est a deo dicente vobis Ego sum deus Abraham et deus Isaac et deus Iacob? Non est deus mortuorum sed viventium. *Mt.* xxii, 31–32.

81.6–7. *for whi tweie of þise þat in none manere weren, ne miȝtten in none manere ben.* A curious addition, without any apparent connection with the context.

81.15–17. *for þe secounde of þise two comaundementȝ sog falleþ to al þe lawȝe and to al þe prophecie*] A. In his duobus mandatis universa lex pendet et prophetae. *Mt.* xxii, 40.

84.10. *he*, i. e. 'the temple.' See *Introd.* p. xvi.

84.12–13. hij *schulden so be destrued*, i. e. 'the stones of the temple.'

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84.27. *vertues of heuene*] A. virtutes caelorum. *Mt.* xxiv, 29. Cf. *Wycl. Late Version.* vertues of heuenes.

85.22–24. *he rewarded hem heiȝelich, þe tweie þat hadden his goodes he dubbled it hem.* Obscure, owing to mistranslation. The meaning is: 'he rewarded highly the two (servants) who had doubled his goods.' Probably '*ydubbled*' has been omitted after '*goodes.*'

85.33–34. *and þo on þe left half = and þo* [*gott*], etc.

87. § 95, heading. *þe sexte meditacioun vpon þe friday.* The author of the pseudo-Bonaventura's *Meditationes Vitae Christi* advised his reader, for purposes of meditation, to divide the life of Christ into seven portions, one for each day of the week. This work had an enormous popularity and influence. For the text see *S. Bonaventurae Opera, Moguntiae,* 1609 (Vatican edition), vi, p. 401. 'Meditationes vero sic diuide, vt die Lunæ incipiens, procurras usque ad fugam Domini in Ægyptum. Et eo ibi dimisso, die Martis, pro eo rediens, mediteris vsque ad apertionem libri in synagoga. Die mercurij exinde, vsque in ministerium Mariæ & Marthæ. Die Iouis abinde, vsque ad passionem. Die Veneris & sabbathi, vsque ad resurrectionem. Die vero Dominica, ipsam resurrectionem, & vsque in finem.' For a note on the authorship, see *S. Bonaventurae Commentaria, Quaracchi* edition, x, p. 25. [The above references were very kindly given to me by Miss Margaret Deanesly.—M. G.]

87. § 95, heading, contd. *fram þe tyme of complyn tyl þat it were morowe.* This is an error, as the time described refers to the events, not of § 95, but of § 96. (Cf. § 96, heading, *fram euensong tyme til it were on þe morowe.*) The heading of § 95 should probably be emended to something like *fram þe þursday tofore til it was euensong tyme.* Cf. §§ 94, 96, headings.

87.9–10. *asken* to *hym & to his deciples,* i. e. '*for* him & *for* his disciples.' Probably some such expression as '*a room*' has been omitted after *asken.* Cf. A. et quocumque introierit dicite domino domus quia magister dicit Ubi est *refectio* mea ubi pascha cum discipulis meis manducem? *Mc.* xiv, 14. Cf. also *diversorium. Lc.* xxii; 11.

87.31. *þe most of hem,* i. e. 'the greatest of them.' Cf. A. qui praecessor est. *Lc.* xxii, 26.

88.6–7. '*And þou,*' *he seide,* '*sum tyme turne aȝein, and conforte þi breþeren.*' Obscure, owing to mistranslation. See *Introd.* p. xvii.

88.16–18. *who so hadde sachel oiþer scrippe,* þat he schulde it selle, and biggen hem swerdes; *and who so hadde none, selle his kirtel, and bugge hym a sweerd þere wiþ*] A. Sed nunc qui habet sacculum *tollat,* similiter et peram, et qui non habet vendat tunicam suam et emat gladium. *Lc.* xxii, 36.

90.4–5. *for alle þo þat* leueden *in hym þorouȝ her prechynge*] A. pro eis qui *credituri sunt* per verbum eorum in me. *Ioh.* xvii, 20.

90.23–24. *ouer þe water of Cedron.* But Jesus had already crossed to the Gethsemane side of *þe water of Cedron* as He went from Jerusalem *vn to þe mounte of Olyuete* (90.11). This error comes from adding, instead of interweaving, the various Gospel narratives; *trans torrentem Cedron* (*Ioh.* xviii, 1), being merely parallel to *in montem oliveti* (*Mt.* xxvi, 30)

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and to *in montem olivarum* (*Mc.* xiv, 26; *Lc.* xxii, 39). See *Introd.* p. l–li.

91.15–16. *& seide hem* þat hij hadden ysleped ynouȝ, *and þat hij arisen & ȝeden forþ wiþ hym*] A. et ait illis *Dormite iam et requiescite:* sufficit: venit hora: ecce traditur filius hominis in manus peccatorum. Surgite, eamus. *Mc.* xiv, 41–42. The Vulgate has been modified in order to overcome the apparent contradiction between 'Dormite' and 'Surgite.'

91.20. *wiþ armes and wiþ* launces *and wiþ torches*] A. cum *lanternis* et facibus et armis. *Ioh.* xviii, 3.

92.14–15. *to Annas hous, þat hadde þe bisschopes douȝter Cayphas þat ilk ȝere ywedded.* A mistranslation. The names *Annas* and *Cayphas* should be interchanged. The meaning would then be: 'the house of Caiaphas who had that year wedded the daughter of Annas, the high priest.' See *Ioh.* xviii, 13. Caiaphas was the *de facto* high priest at that time, but Annas, though deposed, may still have kept his title. In any case it is clear that the harmonist supposed he did. See 93.11, 21, 28, where Annas is thrice referred to as *þe biss(c)hop(p)*; the first reference corresponding to 'pontifici' (*Ioh.* xviii, 22), the second and third to 'princeps sacerdotum' (*Mt.* xxvi, 62, 65).

92.17. *Annas house*] atrium pontificis. *Ioh.* xviii, 15. Cf. 92.14–15, *Note.* The *house* technically belonged to Caiaphas, as *de facto* high priest, but perhaps Annas was allowed to retain part of it for his own use, especially as he was father-in-law to Caiaphas (*Ioh.* xviii, 13).

94.34–95.1. *And Judas . . . went hym forþ, and henge hym self on a nelren tree.* [The following note is based on references kindly communicated by Professor Kennedy.—M. G.] The tradition that it was an elder tree on which Judas hanged himself is found in England and France but not in Italy. There was an early Italian belief that the tree was the 'carob,' or S. John's Bread-tree, which gave John the Baptist his 'locusts' (Mt. iii, 4), and the prodigal son the 'husks' he would fain have eaten[1] (Lc. xv, 16).

> 'Era disopra alla fonte *un carrubbio,*
> *L'arbor si dice, ove s'impiccò Giuda,*'[2]

says Luigi Pulci in his heroic poem, 'Il Morgante Maggiore,' first published in Venice in 1481.

In England and France, however, the elder-tree legend seems to have held its place unchallenged. Under 'seur,' the dominant O.F. form of 'elder-tree,' Godefroy[3] quotes:—

> 'Per a Judas qu'il seit entendre,
> Qui de Jhesum velt deniers prendre,
> Peis se corut au *seur* pendre.'

[1] See *N.E.D.* under *carob;* also *Dictionary of Faiths and Folk-lore,* Hazlitt, W. C., *London,* 1905, Vol. I, p. 206, *elder.*

[2] Pulci, Luigi, *Il Morgante Maggiore, Lond.* 1788, Tom. III, canto xxv, stanza 77, ll. 1–2.

[3] *Dic. de l'anc. lang. franç.*

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(Est. de Fougeres, *Livre des manieres*, 310, Talbert.)

In his 'Travels,' after speaking of the Pool of Siloam and the pillar which Absalom caused to be put up in his own memory, Mandeville goes on to say: 'Et assez pres est vnquore larbre de *Sohur*,[1] ou Iudas se pendy, pur desperance de ceo qil auoit vendeu et trahiz nostre Seignur.'[2] This passage in the current English version of the Travels[3] reads: 'And faste by, is zit the Tree of Eldre, that Judas henge him self upon, for despeyr that he hadde, whan he solde and betrayed oure Lord.'

In each of the three versions of 'Piers the Plowman' the legend is mentioned:

> 'Iudas he iapede with the Iewes seluer,
> And on an ellerne treo hongede him after.'[4]

The idea was still popular in Shakespeare's time. In the last scene of 'Love's Labours' Lost' (Furness, H. H., *Variorum* Ed., 1904, Act V. Scene 2, ll. 668–673), when the pedant Holofernes enters as Judas Maccabeus in the 'Pageant of the Nine Worthies,' the French lords Dumain, Boyet and Biron, mock him as Judas the Traitor:—

Ped. Iudas I am.
Dum. The more fhame for you *Iudas.*
Ped. What meane you sir?
Boi. To make *Iudas* hang himfelfe.
Ped. Begin fir, you are my elder.
Ber. Well follow'd, *Iudas* was hang'd on an Elder.

In 'Every Man out of his Humour' (Act IV. Scene 4) Ben Jonson makes Carlo say in jest to Sogliardo of his friend Shift: 'He shall be your Judas, and you shall be his elder-tree to hang on.' See Halliwell's edition of Shakespeare, Vol. IV, pp. 421–2, *Note* 117.

95.17–18. *Bot Jesus hem ansuered nouȝth, ne Pilate neiþer*, i. e. Jesus gave no answer either to the Jews or to Pilate.

96.5, 8. *Barraban*] A. 'Barraban,' *Mt.* xxvii, 20, acc. of 'Barabbas.' Cf. 97.13, *Barabban*, and 18.13, *Note.*

96.35. *of hym*, 'over him.'

97.11–12. A rhymed couplet:—

> '*Þis see ȝe wel.*' *And hij ansuereden alle:*
> '*His bloode on vs and oure childer falle.*'

99.22–23. '*Hely, Hely,*' *and seide þis psalme of þe sautere:* 'Deus, Deus meus, respice in me'] A. Heli heli lema sabacthani, hoc est Deus meus deus meus, ut quid dereliquisti me? *Mt.* xxvii, 46.

þis psalme, i. e. Psalm xxii, which begins 'Deus, Deus meus, respice in me: quare me dereliquisti?'

[1] *Sehur*, Brit. Mus. MS. Sloane 1464: *Seur*, Brit. Mus. MS. Grenville xxxix.

[2] *Mandeville's Travels*, Warner, G. F., *Roxburghe Club*, 1889, p. 46, ll. 40–41.

[3] *Mandeville's Travels*, Halliwell, J. O., *Lond.* 1839, p. 93.

[4] *Piers Plowman*, Skeat, W. W., *Clar. Press*, 1886, Vol. I. A.-text, Passus I, ll. 65–66.

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99.25–26. *Hely, a man þat woned amonges hem in her baylie,* 'Elias, a man that dwelt amongst them in their bailiwick.' This curious addition also appears in *The Northern Passion*, edited by Miss F. A. Foster:—

'thay wende he haued callede *hely*
þat was a mane in thaire *baylly*.'[1]

101.7. *mirre and encense and wormode*] A. murrae et aloes. *Ioh.* xix, 39.

101.8–9. *and dude* it *þere jnne*] *it* refers to the mixture of *mirre and encense and wormode* (101.7).

101.22–23. *a riche oignement þat is ycleped 'aromatha'*] A mistranslation of the Latin *aromata et ungenta* (Lc. xxiii, 56), 'spices and ointments.' Cf. *þe oignement aromatha* 102.3.

102.1–2. *Upon þe morowe, als erlich as any man myȝth honouren*] A. Et cum transisset sabbatum . . . orto iam sole. *Mc.* xvi, 1–2. Cf. *Mt.* xxviii, 1. Has *orto* been taken as connected with *orāre?*

102.2. *þe Maries*, i. e. 'Mary Magdalene, and Mary the mother of James.' To these S. Mark (xvi, 1) adds 'Salome' and S. Luke (xxiv, 10) 'Joanna.'

102.14. *þe wymmen*, i. e. *þe Maries.* See 102.2, *Note.*

102.15. *asked which oþere hem schulden helpe*] A. Et dicebant ad invicem: Quis revolvet nobis lapidem, etc.? *Mc.* xvi, 3.

103.3–4. *And þo comen þe wymmen.* Cf. *þe wymmen als hij ȝeden toward þe sepulchre* (102.14–15).

103.27. *þe aungels arisen aȝeins Jesu*, i. e. 'the angels arose to meet Jesus.'

106.37–38. *þe* twelue *apostles.* But there were at that time only eleven. Cf. A. 'invenerunt congregatos *undecim*.' *Lc.* xxiv, 33.

108.12. *eiȝttenеþ.* Should be 'eighth.' Cf. A. 'post dies *octo*.' *Ioh.* xx, 26.

110.32. *þat he schulde dwellen.* This should probably be emended to [*he wolde*] *þat* . . . Cf. *he wolde*, l. 36; also the French Bible printed at Lyons in 1521 by Guyard des Moulins:—'*Je vueil* quil soit en celle maniere tant que ie vie*n*gne. Que appartient il a toy?'[2] A. has *Sic eum volo* manere donec veniam, quid ad te? *Ioh.* xxi, 22.

111.3. *maunde.* The Last Supper. Cf. *maundee* 111.27. The ceremony of washing the feet of poor persons on the day before Good Friday was instituted in commemoration of Christ's washing the apostles' feet at the Last Supper, and of his injunction that his disciples should in like manner wash one another's feet (John xiii, 14). The words 'A new commandment (*mandatum novum*) give I unto you, that ye love one another' (*ibid.* 34) from the discourse which followed the washing of the apostles' feet, were adopted as the first antiphon sung at the commemorative observance, which hence acquired the name of *mandatum.* In later

[1] *The Northern Passion*, Vol. I., E E.T.S., Orig. Ser., No. 145, p. 210, ll. 1795–6. (MS. Add. 31042, B. Mus.)

[2] Communicated by Miss Mabel Day.

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use, perhaps owing to the currency of *dies mandati* as a name for the day before Good Friday, *mandatum* frequently, as here, denotes the Last Supper itself (*N.E.D.*).

111.3–4. *vpe þe fourtiþe day after his vpryst*, i. e. the disciples returned to Jerusalem and assembled in the Upper Room on the fourtieth day after the Resurrection.

111.19. *abiden in Jerusalem to conforten hem.* This should probably be emended to: *abiden in Jerusalem* [*til þat he hadde sent þe Holy Gost*] *to conforten hem.* Cf. *Acts* i, 4–5.

113. Colophon: *Here enden þe gospels an hundreþ and sex, outenomen þe passioun of Jesu Crist.* There are seven *gospels*, or chapters, which deal with the Passion, viz. §§ 94–100. These are *outenomen* because the Passion was often written as a separate and complete work. See Forster, F. A., *The Northern Passion*, Vol. II, E.E.T.S. Orig. Ser., No. 147, pp. 47–49.

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VOCABULARY

abayschten pt. pl. were amazed, 68.22; *abaischt, abayscht, abayst,* p.p. abashed, discomforted, 76.36, 102.12; 31.2, 69.8; 8.17, 110.18. A. Fr. *(s')abaïss-* = OF. *(s')ébahir.*

abowzen prs. pl. submit, 72.2. OE. *á-búgan.* Cf. *bowzeande.*

ac conj. but, 1.9,11, etc. OE. *ac.*

acorden inf. agree, 93.21; *acordeden* pt. pl. 93.19; *acorded* p.p. 95.31. OF. *acorder.*

adrenchen. a, intensive prefix, + *drenchen.* See *drenchen.*

affiest 2 sg. prs. trustest, 99.6; *affiep* 3 sg. prs. 68.23; *affieden* pt. pl. 66.22. OF. *afier.*

afyngred p.p. very hungry, famished, 78.6. For *af-hyngred,* OE. *of-hyngred.*

aknowe p.p. avowed, (self-)recognised, 24.17. OE. *on-cnáwan.*

almesful adj. charitable, 41.14. OE. *ælmysse* + OE. *full.*

alosed p.p. renowned (for goodness), 14.17; (for wickedness), 32.10. OF. *aloser* to praise.

ameued p.p. agitated, 5.38; stirred, moved (inwardly), 54.21. OF. *ameuver, amover.*

amonestynge vbl. sb. admonition, 7.36. OF. *amonester.*

aneiȝed pt. sg. drew near to, 24.20. ME. *a* prefix + OE. *néah, néh,* adv.

a-nemptes prep. with, 'apud,' 68.27. A form of *anent.*

anged adj. steep, 19.4. Cogn. w. OE. *anga* sb. prickle, goad. Cf. also ON. *angi* spike, and *angr* fjord (Fritzner, J., *Ordbog over det gamle norske Sprog, Vol. I, Kristiania,* 1886).

aniȝth adv. during the night, 6.19. OE. *a(n)* + OE. adv. gen. *nihtes.*

anoyed p.p. ? For *enewed,* plunged into the water, 109.28. OF. *enewer, eneauer.*

apayed p.p. pleased, 10.12, 57.31. OF. *apayer* f. late L. *ad-pacāre.*

apertelich adv. openly, 49.29. OF. *apert* + OE. *-lic.*

ap(p)araile inf. to make ready, prepare, 2.16, 58.6. OF. *apparailler.*

aprise sb. learning, 52.24. OF. *aprise* sb. and p.p. from *aprendre.*

aqueyntes sb. acquaintances, 26.12. OF. *acoint.*

a-rede imp. sg. declare, prophesy, 93.36. OE. *arǽdan.* Cf. *redde.*

arst adv. first, 85.6; before, 101.14. OE. *ǽrest,* superl. of *ǽr.*

assaye inf. call upon, 11.4, 34.24. In 11.4, there seems the additional meaning 'try, tempt.' OF. *assayer.*

aseged p.p. besieged, 76.33. OF. *asegier,* late L. *assediāre.*

atempted p.p. tempted to evil, 73.8. OF. (xiv c) *attempter,* Latinised spelling of *attenter.*

atened p.p. enraged, 38.4. See *tened.*

atiren inf. prepare, 84. § 93, heading; *atireden* pt. pl. 101.23. OF. *atirer* to arrange, esp. one's dress.

atyren inf. prepare, 75.2. Cf. *atiren.*

auenaunt adj. suitable, 5.9, 79.25. OF. *avenant* pr. p. of *avenir.*

aungel sb. messenger, 31.29. OF. *angele,* L. *angelus,* Gr. ἄγγελος, messenger.

avised pt. sg. refl. observed, watched 70.22, 92.28. OF. *aviser.*

avoutrie sb. *adultery,* 55.1, pl. 50.4. OF. *avoutrie.*

baily sb. administrator, 94.16; *bailyues* officers of justice, 80.8. OF. *bailli* bailiff.

barme sb. bosom, 64.24. OE. *barm.*

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baylie, var. of *baillie*, bailiwick, the district under the jurisdiction of a 'bailiff,' 99.26. OF. *baillie* :— late L. *bājulīa*, f. *bājulus* bailiff. See *baily*.

besaunt(es), *besaunt(ȝ)* sb. besant(s), 'talenta' 85.21(2x), 22; pounds, 'mnas' 70. § 77, heading, 71.4. OF. *besan(z)*, L. *byzantius* (sc. *nummus*) from *Byzantium* where the coin was first struck.

biclippede, *biclept* pt. sg. embraced, 67. § 73, heading, 68.2. OE. *beclyppan*.

biclosen inf. enclose, 3.16. OE. *beclȳsan* modified by OF. *clos-* stem of *clore*.

bigge inf. redeem, 69.35; *biggen* 6.26; —— buy, 88.17, 89.13, 95.5; *bugge* 15.14, ? inf. 88.18. OE. *byczȝ(e)an*.

biheste sb. promise, 26.28. OE. *behǽs*.

bihett pt. sg. promised, 86.18; *biheten* pt. pl. 86.18; *bihoten* p.p. 1.8,17. OE. *behātan*.

biknowe p.p. in phr. *were biknowe* = confessed, 56.16. OE. *be-cnáwan*. Cf. *aknowe*.

bileft(e) pt. sg. remained, 3.33, 8.9; *byleft* 106.30; *bileued* 106.29; *bileften* pt. pl. 109.30. OE. *be* + *lǽfan*.

bileued 106.29. Cf. *bileft(e)*.

birizen inf. bury, 21.5. OE. *byrzan*.

bitraisted p.p. betrayed, 84.21. Probably a mistaken spelling of *bitraished*. OE. *be* + *traïss-*, *trahiss-*, lengthened stem of F. *trahir*.

biwryeden 37.6, 55.24. Cf. *bywryen*.

blonnen pt. pl. ceased, 96.12. OE. *blinnan*.

bocched p.p. afflicted with an ulcerous swelling, p. 42, § 44, heading and line 18. ONF. *boche* = OF. *boce*, ulcer. Cf. Mod. Eng. *boss*.

bode sb. word, message, 6.9. OE. *bód*.

bonair adj. 26.30. Cf. *de-bon-air*, *-eire*, 59. § 63, heading, 27.29. OF. *debonaire*.

botiler sb. butler, 12.19. OF. *bouteillier* f. *bouteille*.

bowȝeande pr. p. obedient, 21.27, 34.14; *bowȝed* pt. sg. bowed, 100.4. OE. *búgan*.

bride ale sb. wedding feast, 23.30–31, *bridale* 23.32. OE. *brýd-ealo*, lit. 'wedding ale.'

brides sb. bridal couple, 85.18. OE. *brýd*, bride.

brydegoome sb. bridegroom, 85.16. OE. *brýdguma*.

byhoue sb. use, 101.15. OE. **behóf*, utility, occurring in the deriv. *bihóf-lic*, useful.

byname 112.18. See *bynymen*.

bynymen inf. take from, 63.25; seize, 'corripe,' 60.14; *byname* pt. sg. took away, 112.18. OE. *beniman*.

bywryen inf. accuse, 37.23; *biwryeden* pt. pl. 37.6, 55.24. OE. *be-* + *wrégan*. Cf. *wryen*.

cacchen inf. in phr. *cacchen hym away* = chase him away, 19.30. ONF. *cachier*, mod. F. *chasser*.

castel(s) sb. village(s), 29.24, 30.3, 8, 33.17, 36.1, 105.24, 106.27; L. *castellum*.

casten pt. pl. threw away, rejected, 79.23. ON. *kasta* to cast, throw.

charge þ imp. pl. burden, 85.7; *charged* p.p. 34.28. OF. *charger*.

chateux sb. goods, chattels, 49.18. OF. *chateux*. See *Introd.* p. xv.

chesible sb. chasuble, 103.6. OF. *chesible*.

chiden inf. wrangle, 65.4. ? OE. *cídan*, to blame.

cisterne sb. pool, 'piscina,' 44.14. OF. *cisterne*.

clepen inf. call, 85.33; *cleped* pt. sg. 6.5, 67.27; *clep-ed* p.p. 3.17, 4.6; —*id* p.p. 3.11. OE. *cleopian*.

clos sb. *in clos*, in a closed place, shut up, 108.12–13. F. *clos*.

commune adj. public, belonging to the community, 80.26. OF. *comun*, L. *commūnis*.

conestable sb. 'centurio' 29.6, 20; 'tribunus' 91.33. OF. *conestable*.

conforted p.p. strengthened, 4.24. OF. *cun-*, *conforter*.

conseileden pt. pl. took counsel, 80.1. F. *conseiller*.

contrarie prs. pl. gainsay, 36.29. F.

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contrarier (11th c. in Littré) ad. late L. *contrāriāre.*

cosynage sb. kinship, the condition of being 'cousins,' 69.27. F. *cousinage.*

coueitise sb. covetousness, 85.9. OF. *coveitise.*

couenable adj. appropriate, 2.17. A. Fr. and OF. *covenable*, var. of *convenable.*

countrepleden inf. plead against, oppose, 7.14. A. Fr. *contrepleder*

coupable adj. guilty, deserving punishment, 100.14. OF. *coupable.*

covplen inf. join, connect, 79.25. OF. *coupler*, see *couples.*

couples sb. rafters, 22.32. OF. *cople, cuple*, later *couple.*

cracche sb. cradel, 5.7, 18, 25. OF. *creche, cresche.*

cracchen inf. spit upon, 93.33; *craccheden* pt. pl. 97.20. OF. *crachier.*

creauncer sb. creditor, 32.26. OF. *creancer.*

croice sb. cross, 84.30. OF. *crois, croiz.*

crouche sb. cross, 57.12. Late OE. *crúc* (f. L. *crŭc-em*) with final *c* palatalised according to the Italian form.

culueren sb. doves, 12.28. OE. *culfer, culfre.*

darnel sb. 'zizania,' 43.10. A harmful grass, *Lolium temulentum*, which in some countries grows as a weed among corn. Origin unknown.

daubed p.p. plastered, painted, 82.10. OF. *dauber*, L. *dealbāre*, to whiten over.

defenden inf. forbid, 60.9; *defended* pt. sg. 38.20, 58.1, 67.10, 86.13; *defendende* pr. p. 94.23; *defended* p.p. 60.7. OF. *defendre.*

demeyned pt. sg. behaved, 58.27; pt. pl. refl 13.6. OF. (*se*) *demener.*

destourblen inf. interfere with, check, 76.28; *destourbleþ* 3 pr. sg. 63.2. OF. *desturber.*

destresse sb. compulsion, 26.28. OF. *destresse.*

destrued p.p. destroyed, 71.11, 76.33. OF. *destruire.*

disseueren inf. separate, 85.29. OF. *disseverer*, L. *dissēparāre.*

dizth p.p. prepared, 87.13. OE. *dihtan*, L. *dictāre.*

doel sb. lamentation, 45.29. OF. *doel.*

dome sb. judgment, 84.6. OE. *dóm.*

douted pt. sg. refl. was afraid, 4.2, 53. § 58, heading. OF. *se douter.*

drawzen p.p. removed, 100. § 101, heading. OE. *dragan.*

drenchen inf. drown, 18.6; *adrenchen* 21.18. OE. *drencan*, causal deriv. of 'drink.'

dressen inf. refl. move, 42.19. OF. *se dresser.*

dronkelew adj. as sb. one given to drunkenness, 32.8. f. *druncen*, p.p. OE. *drincan*, + *-lew.*

dubbled pt. sg. doubled, 85.24. OF. *dubler.*

duden in the phrase *duden mychel after* 'greatly honoured,' lit. 'acted much in obedience to.' See *N.E.D. do after.*

(erþe)dyne sb. earthquake, 84.20. OE. *dyne*, a loud noise.

Effren Ephraim, 'Efrem,' 74.32.

eft sones adv. soon afterwards, 91.10–11. OE. *eft* + *sona*, with advbl. *-s.*

egernesse sb. bitterness of heart, 67.7. OF. *aigre* + OE. *-nes(se).*

eizzte adj. eighth, 5.31. OE. *eahta.*

elde sb. age, 4.23. OE. *eldo.*

elde adj. old, 8.29. OE. (WS.) *eald.*

Elizze Eliseus, 'Helisaeus,' 19.1. Cf. *Lc.* iv. 27.

elleue(ne) adj. and sb. eleven, 109. § 111, heading and line 1, 111.26. OE. *endleofan.*

Elye 18.32. See *Helie.*

enchacen inf. drive away, 34.16. *en* + OF. *chacier.*

enchesoun sb. fault, cause for condemnation, 9.20, 95.15,34, 96.10,26; *þenchesoun* 67.5; *þorouz þenchesoun* because, 7.12. OF. *enchesoun*, L. *occāsiōn-em.*

ensample sb. example, 88.36, etc. OF. *essample.*

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ententiflich adv. attentively, 6.7. OF. *ententif.*
entermete inf. meddle, 97.6. OF. *entremetre.*
entre(e) sb. opening, entrance, 101.17, 35. Fr. *entrée.*
ester sb. Easter, 'pascha,' 75.1, 86.3, 87.1; *estren* 12.26; *esterne* 82.24; *esturne* 8.5.
ewandelye sb. Gospel record, 75.25. A corrupt form of *ewangelye*, L. *ēvangelium.*
ewangeliste sb. evangelist, 89.2. Fr. *évangéliste.*
eysel 100.1. See *eysile.*
eysile sb. vinegar 99.29, 31. OF. *aisil.*

fanteme sb. illusion, phantom, 47.31. OF. *fantesme.*
fatte sb. vat, 22.15. OE. *fæt.*
fer adv. far, 92.16, etc. OE. *feor.*
felle adj. cruel, 82.12. OF. *fel.*
felle ?, 57.26. See *Notes.*
felowered sb. intercourse, 3.14. Late OE. *féolaza* sb., ON. *félage*, f. *fé* = OE. *feoh* property, money, + OE. *-ræden*, condition.
fere adj. in health, able to go, in phr. *hole and fere*, 17.11. OE. *faran.*
ferþing sb. farthing, 'quadrans,' 82.29. OE. *féorþing.*
figere sb. fig-tree, 78.15, *fyge(e)r(e)* 12.2, 42.10, 78. § 83, heading and lines. 7, 11. OF. *figier.* Cf. *fyge tree* 11.33.
figured ppl. adj. likened, 79.22. Cf. Fr. *figure* sb., *figurer* vb.
fileþ 3 prs. sg. defiles, 50.2, 7, *filed* pt. sg. defiled, 49.23. OE. **fýlan.*
floures sb. flowers, 76.15. OF. *flour.*
flum sb. river, 72.14, 18. OF. *flum*, L. *flūmen.*
fondyng vbl. sb. temptation, 91.9. OE. *fandian* to test, tempt, + *-ing.*
forclosed p.p. shut out, 85.17. OF. *forclos* p.p. of *forclore.*
forlesen inf. lose, 83.15. OE. *forléosan.*
forworþe inf. wither, perish, 78.11–12. OE. *forweorþan.*
forzouen pt. opt. pl. forgave, 60.29. OE. *forziefan.*
founden pt. pl. provided for, 33.14. OE. *findan.*
freschcheþ pr. sg. ? *fr[u]schcheþ*, collapses, 28.5. OF. *fruissier*, pop. L. **frustiāre*, to shiver to pieces.
froteden pt. pl. rubbed, 37.3–4. OF. *froter.*
fruzt sb. fruit, 78.11. Cf. *fruyt(t)* 78.8, 9, etc. OF. *fruit.*
fulle 1.12. See *Notes.*
fyge(e)r(e) 12.2, etc. See *figere.*

glosen inf. flatter, 80.9. OF. *gloser.*
glotonye sb. gluttony, 85.8. OF. *glutonie.*
gott sb. pl. goats, 85.30. OE. *gát.*
grauen p.p. buried, 39.17. See *ygrauen.*
greiþ-en inf. make ready, 87.5; *—eden* pt. pl. 87.12; *—e* 3 sg. subj., 65.7. ON. *greiþa* f. *greiþr* ready.
gret adj. *gret poeple*, great multitude, 38.11; adv. very, 75.10, 92.23. OE. *gréat* adj.
gretten pt. pl. greeted, 97.20. OE. *grétan.*
greuen inf. hurt, 111.17. Fr. *grever.*
griselich adv. horribly, 58.27. Late OE. *grislic.*
Gru sb. Greek, 98.11. OF. *griu, gru.*
gruccheden pt. pl. grumbled, 63. § 67, heading and line 6. OF. *groucher, gruchier*

half sb. side, 14.6, 15.10,11, 85. 31,34, 94.11, 103.5,21, 109.24; —pl. 100.10; *halue* direction, 46.14; *on anoþer half* on another account, moreover, 37.10; *on his halue* on his behalf, 31.10; *a Goddes halue* in God's name, 13.21, 21.34–35, 53.20, 79.3, 4–5, 6–7. OE. *healf.*
haluendel sb. half, 45.23; adj. 40.26. OE. *þone healfan dǽl*, accus. case of *se healfa dǽl*, the half part.
hastyf adj. sudden, 55.7. OF. *hastif.*
heet(e) 87.18, 89.12. See *hote.*
heilseden pt. pl. greeted, 104.8. ON. *heilsa* to salute.
Helie Elias, 'Helias,' 9.25; *Hely(e)* 2.11, 57.27, 58.4, 99.22(2x), 25. Cf. *Elye* 18.32; *Elias* 57.23.

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hem variant of *hym* him, 2.28, 10.5, 33.14(2x), 36.22, 39.23, ?43.14, 16, 62.20, 88.4(2x), 17.

her poss. pron. their, 5.10, etc. See *Introd.* p. xxxv, § 59. OE. gen. plur. *hiera.*

her(e) sb. hair, 9.5, 32.17, 33.1 OE. (Angl.) *hǽr.*

herberowȝe inf. lodge, entertain, 70.23. See *herberowȝe.*

herberowȝe sb. shelter, 61. § 64, heading. Early ME. *herberȝ(e)*, ON *herbergi.*

heylsinge vbl. sb. salutation, 3.7. See *heilseden.*

hiren poss. pron. theirs, 27.7. See *Introd.* p. xxxv, § 59. OE. gen. plur. *hiera.*

honoura[n]ce sb. honour, 75.20. OF. *honorance, onnourance*, action d'honorer, vénération. Cf. Godef. *Dic. de l'anc. lang. fr.*

honouren inf. worship, 102.2; *honourede* pt. sg. 91.4; *honoureden* pt. pl. 109.6; *honoured* p.p. 90.28. OF. *(h)onourer.*

hoste sb. host, 62.8; pl. guests, 'invitatos,' 62.6, 12. OF. *hoste.* See *Notes* on 62.6, 12.

hote inf. used pass. be called, 2.8, 3.10, 4.13; *heet(e)* pt. sg. commanded, 87.18, 89.12; *hiȝth, hiȝtte* pt. sg. used pass. was called, 3.2, 4.14; 2.33; *hiȝthten* pt. pl. promised, 104.21; *yhoten* p.p. 111.20; *hiȝtte* p.p. declared, 6.4. OE. *hát-an*, pt. sg. *heht*, contr. *hét*, pl. *hehton, héton*, p.p. *háten.*

houende pr. p. lying at anchor, 17.23. Derivation unknown.

houseled pt. sg. communicated, 87.25. OE. *húslian* f. *húsl* sacrifice.

hudde pt. sg. hid, 2.29. OE. *hýdan.*

hundreþ sb. hundred, 22.1, 100.9, *hundreþes*, 47.5. ON. *hundraþ* = OE. *hundred.*

ifere adv. = *in fere* in company, together, 108. § 110, heading. OE. *ȝe- ére* sb.

ilk adj. same, 90.20, etc. OE. *ilca, ilce.*

jn sb. inn, 20.12. OE. *inn.*

inderlich adv. earnestly, 18.22, 28.31. OE. *inner-a* + *-lic.*

is for *his*, 14.16, 80.18,19.

iourne sb. a day's journey, 'iter diei,' 8.10. OF. *journee.*

ioynen inf. put together, make (as a joiner), 23.15. OF. *joign-* stem of *joindre.*

karful adj. sorrowful, 103.17. OE. *carful* f. *caru.*

knowlechynge vbl. sb. acknowledgement, 4.32. Cf. *knowlechen* inf. confess, 33.32, ad. OE. *(ȝe)cnáwan*, to know.

ladde p.p. ? invited, 12.5. OE. *laðian*, to invite.

lambren sb. lambs, 110.15. OE. *lamb.*

langage(s) sb. language(s), 111.14, 112.33. Fr. *langage.*

langoured pt. sg. was wasting away, 72.22. OF. *langorer* f. *langor* sb.

lappeden pt. pl. wrapped, 96.14. Prob. f. OE. *lappa* in the sense 'fold' or 'piece of cloth.'

late ? p.p. left, 101.18. OE. *lǽtan.*

lawȝe(n) inf. laugh, 32.4; 75.16; *louȝen* pt. pl. 97.19; 99.2; *lowȝen* pt. pl. 64.6. OE. *hlęhhan, hliehhan*, Anglian *hlæhhan.*

leche sb. physician, 23.25; pl. 24.11. OE. *lǽce.*

le(e)pes sb. baskets, 47.13, 52.4. OE. *léap.*

legge(n) inf. let down, 17.30, 33; deposit, 41.4. OE. *lecgan.*

lep(e) pt. sg. leapt, 99.30, 102.20. OE *hléapan*, pt. sg. *hléop.*

leten inf. permit, 76.7, 100.23; *lete* 100.23; *leten* inf. cease, 20.15; *lette* 38.28; *leten* pt. pl. permitted, 76.11; —pt. pl. thought, 72.12; *leteþ* imp. pl. allow, 91.29; *leten* p.p. left, 4.1; —*of*, esteemed, 44.10; ? *late* p.p. left as, 101.18. OE. *lǽtan,*

leue adj. beloved, 28.30. OE. *léof.*

leuer compar. adv. in phrase *hadden leuer*, preferred, 96.4. See *leue.*

leueyn sb. leaven, 43.16. Fr. *levain.*

lewed adj. ignorant (implying a reproach), 54.31, 87.30. OE. *lǽwede.*

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libben inf. live, 83.2. OE. *libban.*

loges sb. lit. 'lodges,' in phrase *fest(e) of* ——, feast of Tabernacles, 53. § 59, heading and line 18. OF. *loge*, arbour, hut.

lokyng vbl. sb. appearance, 102.10. See *looke.*

looke inf. (pass. through ellipsis of object), watch, 101.29; *lokeden* pt.pl. looked, 102.17; pt. pl. refl. subj. should guard, 34.19. OE. *lócian.*

lookers sb. keepers, 102.11. See *looke.*

lordynges sb. lords, 45.18. OE. *hláford* + *-ing.*

louȝen, lowȝen. See *lawȝe(n).*

ludder comp. adv. louder, 70.9. OE. *hlúd.*

lyes sb. lees (of wine), 23.36. Fr. *lie.*

lyfte 1 prs. sg. lift, 9.32. ON. *lypta.* Cf. ON. *lopt*, OE. *lyft*, sky. See *Introd*, p. xvi.

maister sb. 'scriba,' 20.30, 21.3, 8; 'pater familias,' 43.26; 'maior,' 69.32; leader, 87.28; governor, 94.16; *maisters, maistres,* 'scribae,' 23.20, 27.11, 39.4, etc.; *maisters* 'legis periti,' 40.14, 61.30; 'seniores,' 96.8; *maistres* 'legis periti,' 32.1; 'legis doctores,' 22.25; rulers, 42.20; *mayster of þe lawe* 'legis peritus,' 31.1; *maistres of þe lawȝe,* 77.26; *maistres of þe folk* 'scribae,' 77.17. OF. *maistre.*

marchaunden inf. trade, 71.5. OF. *marcheander* f. *marchand.*

marchaundes sb. merchants, 77.8. OF. *marchand.*

margarite sb. pearl, 43.24. OF. *margarite.*

markandises sb. merchandise, 78 21. Fr. marchandise.

maunde(e) sb. in phr. *made his maunde(e),* 111.3, 27. Ref. to the Last Supper. OF. *mandé*, ad. L. *mandātum.* See *Notes.*

medled p.p. mingled, 98.6. OF. *medler, mesdler* f. OF. *mesler*, L. *miscēre.*

meigne 12.13. Cf. *meynee.*

merueile sb. mervel, 78.13. OF. *merveille.*

meseise adj. distressed, 62.9. OF. *mesaise* sb.

mesel sb. leper, 28. § 26, heading and line 8, 64.17, 22. OF. *mesel* leprous, leper, L. *misellus* wretched, wretch.

meynee sb. household, attendants 17.20, 70.31, 92.18, 95.29; followers, 83.14. OF. *meyné.*

mo quasi-sb. more (people), 46.27, 62.13. OE. *má*, adv.

mowe(n) inf. be able, 89.19, 111.13, 14, 15; *mowȝe* 46.28, 65.2; *mowen* pt. pl. 67.16. OE. *maȝan.*

mysleeuande ppl. adj. misbelieving, 108.19. OE. *mis-* + *liefan.*

myspaide p.p. displeased, 31.23. OF. *mespaier.* Cf. *paye, paied.*

myssiggen inf. speak evil, 60.11. OE. *mis-* + OE. *sęcgan.* Cf. *sugge.*

myster sb. occupation, 18.14; need, 23.25, 36.11, 42.27, 88.31, 89.13, 37, 93.30. OF. *mestier, mester.*

namelich adv. especially, 10.6. OE. *nama* + OE. *-líc.*

neddre(s) sb. adder(s), 82.12, 111.15. OE. *nǽdre.*

nedes sb. errands, business, 8.21; adv. of necessity, 13.27, 14.17, 28.19. OE. *nied.*

nelren in phr. *a nelren tree,* sb. as adj. elder, 95.1. OE. *ellærn* elder-tree. For initial *n* in *nelren.* Cf. *neddre(s).*

nempned p.p. named, 4.17. OE. *nemnan.*

nepes sb. in the comb. *wilde-nepes,* 9.4. See *wilde-nepes.*

nere adv. never, in no way, 69.21. Contracted form of OE. *nǽfre.*

nerrer double compar. adv. nearer, 69.19. Formed on ME. *nerre,* ad. ON. *nærre, nærri* adv., 'nearer, near,' compar. of *ná-* 'nigh,' used only in combs. as *ná-búi* neighbour. Cf. OE. *néarra* compar. of *néah* 'nigh.'

nigger sb. a mean, grudging person, 66.16. Dial. variant of *niggard* whose etym. is obscure.

nomen p.p. taken (into custody), 79.31. See *nyme.*

none sb. ninth hour, 3 p.m., 11.22,

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98. § 99, heading; *noone* 99.18. OE. *nón* ad. L. *nōna* (*hora*).

nouþe adv. variant of *nou* now, 41.23, 24. OE. *nú*, now + *þá*, then.

nyme inf. take (into custody), 80.3. OE. *niman*.

nysten 76.32, etc. = *ne wisten*. See *witen*.

obeisschaunt pr. p. obedient, 60.18. Fr. *obéissant*, pr. p. of *obéir*.

offrandes sb. offerings, 41.30; *offrendes*, 95.4. OF. *ofrende* ad. med. L. *offerenda*, gerundive of *offerre*.

oignement sb. ointment, 75.10; *oynement* 32.15, 33.5, 75.14. OF. *oignement*.

oiþer adj. as sb. another, 43.6 (2x). OE. *óþer*.

openen inf. make known, 80.6. OE. *openian*.

opposeden pt. pl. questioned, 77. § 82 heading. Fr. *opposer*.

ordeynen inf. put in order, 66.13. A. Fr. *ordeiner* ad. L. *ordinâre*.

oriole sb. 21.19. See *Introd.* p. xvi.

ostler sb. keeper of a hostelry, 35.18. A phonetic spelling of *hostler*, representing the historical pronunciation with *h* mute.

ouȝh adv. at all, in any way, 99.34. OE. *áwiht*, *áht*.

oweþ prs. pl. ought, 65.12. OE. *áȝon*, pt. prs. pl. of *áȝan*.

paen sb. pagan, 1.19, 39.24; *paene* 35.15; *payene* 29.16; *paens* 91.18; *paenes*, 29.16. OF. *paien*.

pans sb. pence, 'denariis,' 75.15. See *peny* and *pens*.

paied pt. sg. pleased, 45.20. OF. *payer*, L. *pacâre*. Cf. *apayed*.

parfette adj. perfect, 3.23. OF. *parfet*.

partie sb. part, 2.14; *parties*, 8.31. Fr. *partie*.

pask Passover, 13.16, 87.16, 100.21; pl. paskes, 16.33. OF. *pasche*, pl. *pasches*:—L. *pascha*, *paschas* (acc. pl.).

paye sb. satisfaction, 36.4. OF. *paie*. Cf. *apayed*, *paied*.

pays sb. peace, 24.27. OF. *pais*.

pens sb. pence, 'denarios,' 32.27,28, 35.18; pieces of silver, 'dragmas' 63.14; 'argenteos' 86.18, 94.30, 95.3; 'loculos' 89.12. See *peny* and *pans*.

peny sb. penny, 4.31; 'staterem,' 59.20; 'dragmam,' 63.13; 'denarium,' 80.15; *penys* gen. pl. 'denariorum,' 46.31. OE. *pening*, later *peniȝ*.

peyned pt. sg. refl. took trouble, 36.3. OF. *pener*, 3rd sg. prs. *peine* (10th c. in Littré).

peyniblelich adv. painstakingly, 40.1. Fr. *pénible* + OE *-lic*.

peynyble adj. painstaking, 38.26. Fr. *pénible* f. *peine*.

plenoer adj. as adv. at the full, 54.7. A. Fr. *plener* full.

pleyneande prs. p. lamenting, 25.1. OF *plaindre*.

precede pt. sg. pressed, 38.23; *presed*, 24.19; *preceden* pt. pl. 27.21. A parallel form of ME. *pressen*, OF. *presser*.

pres sb. crowd, 22.30, etc. Probbably = M.E., *prees* (see 24.13, 97.30), but may represent the parallel form *presse* f. Fr. *presse*.

presed pt. sg. 24.19. See *precede*.

priuete in phr. *in priuete*, in private, 93.8. OF. *priveté*.

pryuelich adv. privately, 100.33. Fr. *privé* + OE. *-lic*.

puplisshed pt. pl. proclaim, 100.18. OF. *puplier*.

pyne sb. the pains of hell, 69.35. OE. **pín*, ad. L. *pœna*.

pyned p.p. made to suffer, 57.23. OE. *pínian*.

quyte adj. free, clear, 55.10; 96.33. OF. *quite* ad. L. *quiētus*.

ramesones sb. 9.4. The broad-leaved garlic, *Allium ursinum*, which has an edible bulbous root. OE. *hramsan*, pl. of *hramsa*, was in later use taken as sing.

raþer compar. adv. sooner, 69.5. OE. *hraþe* adv. soon.

reaume sb. kingdom, 71.7; *rewme*, 31.4. OF. *reaume*.

recette sb. receiving-place (for money), 77.15. OF. *recet*.

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recuseden pt. pl. rejected, refused to receive, 67.25. ad. Fr. *récuser*.

redde pt. sg. took counsel, 79.19. OE. *rædan*, pt. sg. *rædde*.

redressed pt. sg. refl. raised (himself) again, 55.16. ad. Fr. *redresser*.

regne sb. kingdom, 81.19, 99.16. OF. *regne*.

regne inf. reign, 88.2. OF. *regner*.

relef sb. remains of food, 47.12, 52.4, 22; *relief* 107.25. OF. *relef, relief*.

remoeued pt. sg. refl. removed (himself), 67.26. OF. *remeuv-, remouv-*, the stressed stems of *remouvoir*.

remue(n) inf. remove, 74.6, 78.18; *remued* pt. sg. 102.9; *yremued* p.p. 102.20. OF. *remuer*, f. *re-* + *muer* :—L. *mūtāre*.

repeled pt. sg. summoned back, reinstated, 60.26. ad. A. Fr. *repeler*.

reste inf. cease, 23.32. OE. *ræstan, restan*.

reume 31.4. See *reaume*.

richesse sb. wealth, 68.23; ——s, 66.23, 68.19. OF. *richesse*.

rode sb. in phr. *on rode*, on the cross, 96.12; *on roode* 96.24, 97.2, 3, 16–17; *roode tree* 99.5. OE. *rōd*.

rot(i)en inf. perish, 42.5, 48.18. OE. *rotian*.

route sb. company of people, 8.11. OF. *route*.

saluеden pt. pl. saluted, 58.12. Fr. *saluer*.

sarmoun sb. spoken word, discourse, 16.26; 113.1; *sarmounnyne* vbl. sb. preaching, 48.15–16. AF. *sermun*.

sautere sb. Psalter, 81.25. A. Fr. *sauter*.

schent pt. sg. put to shame, 49.24; p.p. 49.26. OE. *scendan*.

schoynge vbl. sb. shoes (collectively), 88.14. OE. *scōh* + OE. *-ing*.

schrede inf. prune, 42.13. OE. *scréadian*.

schyuer sb. *fragment*, 46.33. f. Teut. root **skīf-* to split.

scraccheden pt. pl. scratched, 96.18. App. produced by a confusion of the synonymous *scrat, cratch* vbs.

segginge vbl. sb. speech, words, 16.23. OE. *secgan* + OE. *-ing*.

seien prs. pl. say, 79.4. OE. *secgan*. See *sugge*.

seiȝen pt. pl. saw, 5.25, 6.6. OE. *séon*, pt. pl. *sǽȝon*.

semblaunt sb. demeanour, 103.17; *made* ——, appeared, 47.29. Fr. *semblant*.

seten pt. pl. sat, 22.25; 92.22. OE. *sittan*.

sew(e) pt. sg. sowed, 43.5, 8; *siwe* 43.10. OE. *sīwan*, to sow.

seweden pt. pl. followed, 33.14, 16–17; *siwenden* 69.8; *siwed* pt. sg. 17.22; *ysewed* p.p. 68.30. A. Fr. *siwer* = OF. *sivre*.

sex adj. six, 2.31. OE. *sex*. See *Notes*.

sexte adj. *sixth*, 75.6. OE. *sexta*.

siker adj. safe, 68.14; *syker* certain, 2.30; *sikerer* compar. steadfast, reliable, 27.11. OE. *sicor* ad. L. *sēcūrus*.

siwed p.p. sewed, 98.20. OE. *siw(i)an*, to sew.

siwed 17.22; *siwenden* 69.8. See *seweden*.

skyl sb. reason, 4.34. ON. *skil*.

smeren inf. anoint, 32.20; *smered* pt. sg. 32.16, 18, 55.38; *smereden* pt. pl. 30.23. OE. *smerian*.

sogette adj. subject, 4.33; *sogettes* inflected adj., or pl. sb. 34.21; *sugett* sb. 69.33. OF. *suget, soget*.

soleer sb. upper room, 87.13. A. Fr. *soler*. Cf. OE. *solor*.

sopeer sb. supper, 75.8; *sopere* 87.15. OF. *soper*. Cf. *soupen*.

sotile adj. skilful, 65.12. OF. *sotil*.

soþenesse sb. truth, 95.12, 13. OE. *sōþ* neut. + *-nes*.

soupen inf. to take supper, 75.8. OF. *souper*.

spatel sb. spittle, 51.6, 55.38. OE. *spátl*.

spices sb. ears of corn, 37. § 37, heading; *spyces*, 37.3. ad. L. *spica*.

steiȝen p.p. ascended, 5.22. OE. *stígan*, p.p. *stigen*.

stene inf. stone, 55.4. OE. *stǽnan*.

stille adv. still, 30.33, 37.28, 42.12,

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59.24, 62.1, 71.19, 76.29, 108.3; quietly, 20.2, 95.35; secretly, 103.33. OE. *stille*.

stoute adj. fierce, 21.29. OF. *estout*.

striveden pt. pl. scattered, 76.15. OE. *strewian*.

sudari sb. napkin, 103.12. ad. L. *sūdārium*, f. *sūdor*.

suffred pt. sg. allowed, 76.27. A. Fr. *suffrir*.

sugge inf. say, 40.25; 57.28. OE. *secgan*. See *Introd.* p. xxxiii, § 46.

syker, 2.30. See *siker*.

taken p.p. 63.26. See *took*.

tale sb. heed, regard, 49.27. OE. *talu*, inflected *tale*.

te prep. variant of *to*, 75.2. OE. *tó*.

teken pt. pl. subj. 27.32. See *took*.

tened pt. sg. enraged, 55.29. OE. *téonian* f. *téon* hurt, injury.

tiþing sb. news, 2.21, 20.3; *tiþinges*, 103.19. ON. *tíð-* + OE.-*ing*, the northern form of late OE. *tídung*, tiding. ON. *tíðindi* is always plural.

tobraste pt. sg. burst asunder, 100.6; *tobrusten* pt. pl. 100.7. OE. *tóberstan*, pt. *-bærst*, *-burston*.

toclef pt. sg. burst asunder, 95.2. OE. *cléofan*, pt. sg. *cléaf*.

tok pt. sg. entrusted, 71.4; *tooken* pt. pl. gave, 96.16; *teken* pt. pl. sbj. take, 27.32; *taken* p.p. delivered, entrusted, 63.26. Late OE. *tacan*, *tóc*, **tacen*, f. ON. *taka*, *tók*, *tekinn*.

toun sb. 'villam,' 62.18, 90.24; estate, 63.25; 'castellum,' 65.14, 73.15; city, 105.24. OE. *tún* an enclosed space.

trauailen inf. trouble to travel, 29.7; *trauailed* p.p. wearied, 34.28. OF. *travailler*.

tretour sb. traitor, 80.3. OF. *traitur*.

treupplizþ p.p. betrothed, 3.1. f. *treuþ* + *pliȝþ*, p.p. from OE. *plihtan*, f. *pliht* danger, risk. For *treuþ*, see *trewþe*.

trewage sb. tribute money, 59.11, 13,15; 80.4,11; *treweages* 59.21. OF. *treuage*.

trewþe sb. faith, 74.9; *treuþe*, 88.6; OE. *tríewþ*, *tréowþ*, *tríwþ*, f. OE. *tríewe* adj.

trobeled pt. sg. disturbed, 95.20. OF. *trobler*.

trowed pt. sg. believed, 102.30. OE. *tréowan*, *tréowian*.

trufle sb. an idle tale, 105.8. OF. *trufle*.

tumbed pt. sg. danced, 45.19. OE. *tumbian*.

þifte sb. theft, 96.5. OE. W. Sax. *þiefþ*, *þýfþ*, later *þýft* cf. ON. *þýfþ*, *þýft*.

þreted pt. sg. threatened, 38.21. OE. *þréatian*, f. *þréat*.

þridd(e) adj. third, 8.14, 13.10, 16.29. OE. *þridda*, *-e*.

þrittide adj. thirtieth, 10.13. OE. *þritiȝoþa*, *-e*, f. *þritiȝ* + *-oþa*, *-oþe*.

þrust sb. thirst, 15.30,32. OE. *þurst*.

þurte pt. sg. needed, 16.3. OE * *þurfan*, pt. sg. *þorfte*.

vncouþ adj. unknown, 74.3; *vnkouþ* 71.6. OE. *uncúþ*.

vndernam(e) pt. sg. reproved, 40.13, 63. § 68, heading, 64.7. OE. *under-niman*. See *nyme*.

vnderne sb. third hour, nine in the morning, 95. § 98, heading. OE. *undern*.

vnkouþ 71.6. Cf. *vncouþ*.

vnnepes adv. with difficulty, 68.20. OE. *unéaþe* + *es*.

vnpes sb. lack of peace, 45.10. *un* + OF. *pais*.

vnþakkeden pt. pl. unthatched, 22.31. OE. *un-* + OE. *þacian*.

vpe prep. according to, 7.30, 24.9; upon, 26.20; concerning, 39.9. OE. *uppe*.

vpryst sb. rising 111.4. OE. *up* + OE. *rísan*.

venymed ppl. a. poisoned, 111.16. ad. OF. *venimer*.

vyner sb. vineyard, 69.4. ? med. L. *vinārium* f. L. *vīnum*, wine.

vynour sb. vine-grower, 42.11. OF. *vignour*.

wake inf. keep watch, 85.14; *waken* pr. pl. 85.12; *wakeþ* imp. pl. 85.9. OE. *wacian*.

walken sb. welkin, sky, 41.18. OE. *wolcen* cloud.

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wariss(c)hen inf. (to) heal, 25.18, 29.29; *warisshed* pt. sg. 24. § 21, heading; *warisschande* pr. p. 29.24; *warisched* p.p. 17.15, 18, 111.18; *wariss(c)hed* p.p. 17.14, 29.10, 22; *warisshyng* sb. healing, 73.5. OF. *warir, guarir.*

*wawe*þ 3 prs. sg. waves, 31.25. OE. *wafian.*

waymenteden pt. pl. bewailed, 97.31; *weymentynge* pr. p. 105.10. OF. *guaimenter.*

wede sb. *clothing*, 112.20. OE. *wæd.*

weder sb. weather, 21.16. OE. *weder.*

werned pt. sg. refused, 61. § 64, heading, 76.6. OE. *wiernan.*

werres sb. *wars*, 84.21. OF. *werre, guerre.*

wilde-nepes sb. bryony, 9.4. OE. *wildnæp*, var. of OE. *nǽp* ad. L. *nāpus* turnip.

wite(n) inf. know, 32.21, 74.30; *wot* 1 sg. prs. 73.18; *wyst* pt. sg. 73.20, 74.29; *wisten* pt. pl. 76.32, 86.17, etc. OE. *witan.*

*wi*þ*drowze* pt. sg. withdrew, 99.19. OE. *wi*þ + *dragan.*

*wi*þ*nomen* pt. pl. sbj. rebuke, 'increpa,' 64.30–31. OE. *wi*þ + *niman.*

*wi*þ*outen* adv. outside, 2.24. OE. *wi*þ*-útan.*

*wi*þ*stode* pt. sg. stood beside, *or perhaps*, stood still, 70.9. OE. *wi*þ*-standan.*

*wi*þ*taken* p.p. restrained, 14.2. Late OE. *wi*þ*-tacan*, to draw back. See *took.*

wiȝth sb. wight, person, 24.22; *wiȝtte*, 29.10; ? *weiȝtt*, 43.27. OE. *wiht.*

wode adj. mad, 20.11. OE. *wód.*

woned pt. pl. dwelt, 4.30; p.p. wont, 8.6. OE. *wunian.*

*wra*þ*þen* inf. refl. make angry, 39.11. OE. *wráþian.*

wryen inf. accuse, 95.17. OE. *wrégan.*

ybounden p.p. bound, 20.12. OE. *bindan*, p.p. *bunden.*

ydropyk sb. man with dropsy, 61. § 65, heading. OF. *ydrop-ike, -ique.*

yeten p.p. eaten, 48.19; 52.3; 110.12. OE. *etan.*

ygrauen p.p. buried, 73.14. OE. *grafan* to dig. Cf. OE. *begrafan* to bury.

yhoten p.p. promised, 111.20. OE. *gehátan.*

ymedled p.p. mingled, 101.7. See *medled.*

ypaied ppl. a. satisfied, pleased, 38.25. F. *payer.* Cf. *apayed* and *paye.*

yprisouned p.p. imprisoned, 112.38. OF. *prisun* sb.

yremued p.p. removed, 102.18, 20. See *remue(n).*

yschadde p.p. shed, 82.16. OE. *scádan.*

yschent p.p. put to shame, 55.14, 80.20. See *schent.*

ysewed p.p. followed, 68.30. See *seweden.*

yseye p.p. seen, 5.27, 36, 6.12. OE. *sewen* p.p. of *séon.*

ysiwed p.p. followed, 100.16. See *seweden.*

yspoused p.p. wedded, 85.18. OF. *espouser.*

ysope sb. hyssop, 99.31. OF. form of L. *hyssōp-us, -um.*

ysperde p.p. fastened, 107.10. app. ad. MDu. *sperren* (Du. *sperren*), = OHG. *sperran* (MHG. and G. *sperren*).

ystowen p.p. ascended, 112.23. OE. *stigan.*

ytrauailed p.p. wearied, 46.6. See *trauailen.*

yuel sb. disease, 44.21, 58.18; pl. 44.16. OE. *yfel.*

ywoned p.p. wont, 72.15. OE. *ȝe-wunian.*

ȝede pt. sg. went, 6.13. OE. *éode* pt. sg. of OE. inf. *gán.*

ȝeme sb. heed, care, 36.8, 57.9. OE. *ȝieme.*

ȝerde sb. garden, 90.25. OE. *ȝeard* an enclosure.

ȝerde sb. rod, 96.16, 20, 97.21. OE. **ȝierd, ȝyrd.*

ȝouen p.p. given, 4.18, 14.20, 23.12. OE. *ȝiefan*, p.p. *ȝiefen.*

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LIST OF ABBREVIATIONS

A. *Codex Amiatinus, Novum Testamentum Latine,* edit. Tischendorf, Lipsiae, 1854.

Björkman. Björkman, E., *Scandinavian Loan-words in Middle English,* I. Upsala, 1900, Diss.

Bülbring, *Elem.* Bülbring, K. D., *Altenglisches Elementarbuch,* Heidelberg, 1902.

Deut. Deuteronomy.

E.E.T.S. The Early English Text Society.

Godef., *Dic. de l'anc. lang. franç.* Godefroy, F., *Dictionnaire de L'Ancienne Langue Française,* Paris, 1880.

Hab. Habakkuk.

Ioh. Evangelium secundum Iohannem.

Lev. Leviticus.

Luick, *Untersuchungen.* Luick, K., *Untersuchungen zur engl. Lautgeschichte,* Strassburg, 1896.

Mc. Evangelium secundum Marcum.

Morsb. Morsbach, L., *Mittelenglische Grammatik,* Halle, 1896.

Morsb. *Urk.* Morsbach, L., *Ueber den Ursprung der neuenglischen Schriftsprache,* Heilbronn, 1888.

Mt. Evangelium secundum Mattheum.

N.E.D. Murray, J. A. H., *A New English Dictionary on Historical Principles,* Oxford, 1888 —.

Siev. *Gr.*[3] Sievers, E., *An Old English Grammar,* Eng. trans. Cook, A. S., 3rd edit. Ginn & Co., 1903.

Wycl. *Earlier Version* } *The Holy Bible made from the Latin Vulgate by*
Wycl. *Later Version* } *John Wycliffe and his followers,* edit. Forshall and Madden, Oxford, 1850.

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